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A Journal of Religion

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Dr. Van Dusen on Buchmanism
An Editorial

With this Issue

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Unites with
The Christian Century

Can Society Be Humanized?
By Joseph Ernest McAfee

Hitler as Pacifist
By Edward T. Ramsdell

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Calendar of Coming Events

Aug. 14-28. Leadership school, Lake Junaluska, N. C.

Aug. 19-26. Northern New England school of religious education, interdenominational, Durham, N. H.

Aug. 20-26. Friends western yearly meeting, Plainfield, Ind.

Aug. 21-24. Evangelical brotherhood, Milwaukee, Wis.

Aug. 22-26. National Y.P.C.U. convention, Lakeside, Ohio.

Aug. 24-27. Florida state Christian Endeavor convention, interdenominational, Tampa, Fla.

Aug. 24-Sept. 2. Camp meeting, Ocean Grove, N. J.

Aug. 25-Sept. 3. Annual institute of the Brooklyn north district Epworth league, Jamesport, L. I.

Aug. 27-29. Conference of Texas Baptist students, Ft. Worth.

Aug. 27-Sept. 2. General conference of the German Baptist churches of North America, Milwaukee.

Aug. 30-Sept. 2. National council of Methodist youth, Chicago.

Sept. 4-6. New Hampshire ministers' institute, Geneva Pt., Lake Winnepesauke, N. H.

Sept. 4-6. Texas centennial, Methodist, San Antonio.

Sept. 10-12. Disciples of Christ convention, Colorado Springs, Colo.

Sept. 17-18. Conference on Socialist Christianity, Brookwood Labor college, Katonah, N. Y.

Oct. 1-3. Wisconsin Congregational conference, Lake Geneva.

Oct. 4-15. General conference, Evangelical church, Akron, O.

Oct. 5-7. Teachers union conference, Netcong, N. J.

Oct. 5-10. Annual meeting, woman's home missionary society, Harrisburg, Pa.

Oct. 6. Sunday school teachers recognition day.

Oct. 8, 9. Metropolitan missions training institute, Rutgers Presbyterian church, New York city.

Oct. 10, 11. Diamond jubilee, Waco Baptist association, Waco.

Oct. 10-14. Methodist sesquicentennial, central celebration, Baltimore, Md.

Oct. 12-14. Fellowship of reconciliation conference, New Haven, Conn.

Oct. 12-14. Fellowship of Reconciliation conference, New Haven, Conn.

Oct. 16-18. Pennsylvania Baptist state convention, Scranton, Pa.

Oct. 16-21. International convention, Disciples of Christ, Des Moines, Ia.

Oct. 30-Nov. 1. Massachusetts Baptist convention, Baptist church, West Somerville, Mass.

Nov. 1-2. National Italian Evangelical conference, interdenominational, New York city.

Nov. 4-25. 165th anniversary of dedication and 167th of organization of Saint George's church, Phila., Pa.

Nov. 18. Men and Missions Sunday.

The CHRISTIAN CENTURY

August 22, 1934

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In This Issue

EDWARD T. RAMSDELL occupied the pulpit of the American church in Berlin from January to June of the present year and was therefore as a spectator able to form impressions of Hitler at close range. An article by him entitled "Hitler Adored and Hated" appeared in the issue of July 25. In the present article he again exhibits the working of a mind which takes account of the pros as well as the cons. His evaluation of Hitler's present praise of peace is measured and judicial, but he gives no compromise judgment. Mr. Ramsdell is now minister of the federated church at Capac, Mich.

JOSEPH ERNEST MCAFEE has long been engaged in various phases of home missions work. He has had connections with the Presbyterian board of national missions, the American Missionary Association and Dr. John Haynes Holmes' community church in New York. He had an article in The Christian Century for April 18, 1934. In the article herewith presented he accepts the dictum that "capitalism has run its course" and faces the question, what next?—not to outline a new economic order, but to define some of the characteristics without which no new order can have a chance to succeed.

ALBERT W. PALMER now president of Chicago theological seminary, and before that minister of the Congregational church, Oak Park, Ill., was for seven years pastor of the Union church in Honolulu. A chapter in his recent book, "Orientals in American Life," is devoted to the Hawaiians. In dealing with the question of our Hawaiian fellow-citizens and of the Japanese in the islands and on our Pacific Coast, Dr. Palmer speaks with the authority of an expert as well as with the good will of a Christian.

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME LI CHICAGO, AUGUST 22, 1934 NUMBER 34

EDITORIAL

AUGUST 15 is set as the date for the embarkation of the last United States marines to leave Haiti after having the situation more or less in hand for nineteen years. Already one flag has been hauled down and the other raised over the barracks at Cap Haitien, and before these lines are in print the transfer of authority and the evacuation will probably be complete. It was a benevolent blunder to assume authority and place American troops in the island under the treaty of 1915. The benevolence of the policy has been doubted, especially when it was charged that American bankers had forced loans upon the Haitian government to their own profit. However, the debt of Haiti has been greatly reduced during the period and its credit much improved. Certain practical advantages have followed from the occupation of the island and the administration of its finances under the treaty of 1915, but at the cost of much resentment and suspicion. The date of the withdrawal of American control was advanced by two years under a treaty negotiated by the Hoover administration in 1832. This is one Hoover policy which was heartily approved and promptly carried out under his successor. The experience will not have been wasted if it has taught us the folly of military occupation of a small neighboring country as a means of grace. Nothing in our occupation of Haiti became us like the leaving of it.

Marines Withdraw From Haiti

The Doctors Mayo Offer A Lesson to Business

CRITICISMS were voiced when the President, newly landed from his voyage to Hawaii, utilized his first broadcast to laud the national park service when the country wanted to hear what he was going to do about the drought and what changes if any were to be made in the farm policy and whether he had anything to suggest in view of the multiplying labor disputes. There was good enough reason for the postponement of these topics until he was back in his office. But no one complained that he paused at Rochester, Minn., on his eastward journey, to pay a tribute to the Doctors Mayo on the occasion of the fiftieth anniversary of the beginning of their medical practice. America admires Emerson's rat-trap-in-the-wilderness theory of success, however little it may practice it. More than that, it admires men who give themselves with conspicuous devotion to a non-commercial enterprise, and perform a great public service without thought of personal gain, and still make it pay well enough to carry itself and a little more. Good doctors, like the Mayos, do more than heal the bodies of men. They minister to minds diseased by profit-madness, and illustrate the possibilities of lives made more satisfying by the devotion of exceptional abilities to unselfish service than they could ever be by the most successful pursuit of private gain. It has been said that this is the difference between a profession and a business. But business must learn from such examples, not merely admire them.

German Church Bound Hand and Foot

A FURTHER step toward the nazification of the German church, which seems almost to exhaust the possibilities in that direction, has been taken by merging into the national church the churches of the separate states, which were themselves merged in the reich a few months ago, by conferring on Reichsbishop Mueller the synod's power to legislate for the church, and by exacting from all pastors an oath of allegiance and obedience to Hitler and to the laws of the church —which now means the orders of Mueller as directed by Hitler. It was not to be anticipated that such a complete destruction of the liberty of the church would be accomplished without strong resistance on the part of those ministers and congregations which have hitherto consistently resisted the encroachments of the state. The protests were loud and clear, especially against the assumption of supreme ecclesiastical authority by Bishop Mueller. That there will be resistance, subject to whatever penalties may be imposed but quite certainly including loss of pastorates, is imminently probable. Pastors protest that as citizens they do not object to taking an oath of allegiance to the state, or even to der Fuehrer, but they object to taking such an oath as pastors, and especially they object to swearing to

obey the future as well as the present laws of the church when these are now to be the decrees of the reichsbishop. One outspoken member of the synod, addressing the bishop, said: "We have faith in Adolf Hitler because he has won it in fifteen years of effort. You have nothing behind you but one year of failure." Or, as one might say, "Jesus we know, and Paul we know, but who are you?"

The Baptists In Berlin

FREE SPEECH had been guaranteed to the Baptists before they decided to carry out the plan of having the meeting of their world congress in Berlin. The promise was faithfully fulfilled, and the visiting delegates took full advantage of it—not, in so far as one may judge from the press reports, in any spirit of bravado or with any desire to show discourtesy to their hosts, but to bear witness to the traditional Baptist devotion to the freedom of the church. They listened to Dr. Mueller's exposition of Luther's desire for "a unified and established Protestant church for the whole reich with a hierarchy of bishops headed by a primate" and his assertion that Germany's internal troubles, including presumably its religious difficulties, were no concern of outsiders, and to an anti-semitic nazi Baptist's explanation that, while all races are equal in the sight of God, a government has to protect itself from a race that is "destructive by nature." Then it passed resolutions, as pointed and specific as though they had been formulated in Providence or Louisville, denouncing discrimination against the Jews, and denying the right of the state to interfere in the government of the church, and demanding the universal abrogation of war and the substitution of a commonwealth of nations for unrestrained nationalistic ambition. It was wholesome doctrine, which must have been heard gladly by a good many Germans who could not safely have uttered it themselves. Press reports state that the German papers printed only those speeches and parts of resolutions which were favorable to the government's policies.

Presbyterians Face Divisive Movement

THE RECENT Presbyterian general assembly took drastic action against the Independent board for foreign missions, the chief promoter of which is Professor Machen, and instructed ministers, churches and presbyteries to have nothing to do with it under penalty of ecclesiastical discipline. Dr. Covert, moderator of the general assembly has sent out a letter, which has been widely reprinted, explaining the assembly's action, and Dr. Machen has countered with a letter in defense of his position and that of the independent board. In regard to the more pointed parts of these reciprocal criticisms, it is best for outsiders to be diplomatically silent. Yet there are aspects of the controversy which are of general interest. Christians of non-connectional bodies cannot but sympathize with those who, believing that the teachings of the official organization do not represent their own faith, set up independent agencies to promote the beliefs which they hold dear. This elemental Christian liberty can scarcely be denied. But neither can it be denied that such action is, in effect, divisive. Professor Machen admits as much when he said that the main question is not whether it is divisive but "against what it is divisive" and quotes words importing unsound doctrine from a book sponsored by the Presbyterian board of foreign missions. But under the Presbyterian system of faith and practice, there are not only questions of sound doctrine but there are constitutional ways of bringing such questions to a decision by a competent tribunal. For a group of individuals to make their own decision and to set up independent agencies to draw support away from those maintained by the organization of the church, has all the appearance of being an act of secession.

A Message for Labor Sunday

THE Federal council's Labor Sunday message begins with an approving summary of the purposes and pledges of the administration to restore and advance the welfare of all the people, and a reminder that the success of the measures adopted will depend upon the wisdom with which they are devised and the spirit in which they are supported by the public. Responsibility for the results rests upon capital, labor, the general public, and the church. Each of these is on trial. Business must look beyond personal profits and class interests and must achieve a consciousness of stewardship. Labor "has an opportunity to gather the working men of America into a national federation of mutual loyalty and service, and to promote those compacts which will stabilize industry and secure to labor the benefits of generously rewarded efficient toil, while protecting the just interests of industry and the public." It must consider the claims of all workers of every race and condition, skilled and unskilled, and must gain its just objectives without the hatred and bitterness of class war. The general public must evince a spirit of cooperation and fair play. "The inauguration of a new era largely awaits the appearance of enough new people with new social outlooks and attitudes. The church also is on trial. How can it urge cooperation in economic life, and at the same time be unwilling to move forward in effective cooperation among denominations? Can the church foster social idealism and inspire resolute action to break the power of entrenched selfishness, if large sections of it deny or are indifferent to the social implications of the gospel?"

Movie Magnates as Magazine Censors

AT LAST the barons of Hollywood have found a field in which censorship seems to them not only justifiable but highly desirable. This is not the long promised and long deferred self-censorship of their own productions. It is, on the contrary, a field in which they are to be the censors but not the objects of their

own censoring. The object is to curb the imagination or, if that is impossible, to restrict the published utterances of writers who find a profitable market for highly colored articles about movie stars and interviews with them. Whether the objectionable articles are always more highly colored than their subject matter, is beside the point. The idea is that the articles which fill the movie magazines and overflow into the Sunday supplements make a bad impression on the more conservative readers—and the more conservative readers are viewed with growing concern by the magnates. Nothing is farther from their thought, so far as there is any overt evidence, than voluntarily improving the quality of the pictures or raising the moral and cultural level of the community in which most of them are made or of the people who make them. But perhaps something can be done to keep down public indignation by preventing the space-writers from holding up a mirror, and often a warped one, to the goings-on of Hollywood. The very simple system is to require all contract actors to agree to give no interviews unless the interviewer will submit his manuscript to the censor before publication. And who is to be the censor? None other than Mr. Joseph I. Breen, who is officially designated as "head of censorship" under the Will Hays organization. Mr. Breen has long been seeking a field in which to exercise his talents and justify his title. Now he has found it.

Vare—a Politician Of the Old School

THE DEATH of W. S. Vare, former Republican boss of Philadelphia, did not mark the passing of an epoch. The epoch had already passed, so far as Mr. Vare was concerned. Yet it serves as a marker if not a milestone, and as a reminder that there are some types of politics which are neither so practical nor so profitable as they once were. He gained his political education in the school of Boies Penrose, whom he succeeded in the control of the party machine upon the latter's death in 1920, and his personal fortune, which was a very large one, in city contracts for street cleaning, hauling ashes and the like. He never had Penrose's power, nor his ability, and besides, he had to operate in a period less favorable to their kind of politics. His prestige suffered a terrible shock when, after election to the United States senate in 1926, that body refused to seat him. It was discovered that $3,000,000 had been spent in the primary campaign and his election had cost $785,000, and there were further evidences of fraud and corruption aside from the circumstantial evidence furnished by the use of such sums. However, the dynasty continued to exist, if not to rule with its former vigor, until a few months ago, when he found himself unable to keep his candidate in the position of chairman of the city Republican committee. That was really the end. He had all the qualities of the old-time successful politician. He had "sturdiness"—Senator Davis said so in his tribute. Governor Pinchot called him a "political gang leader" and said that he represented "all that was worst in Pennsylvania politics"—which was saying a good deal. And he was popular with the poor because of his generosity in times of need. "The boys like to be remembered. They help me. Why shouldn't I help them?" This pleasant reciprocity, coal and groceries for votes, kept him in power for a long time.

Dr. Van Dusen on Buchmanism

NOT SINCE the time of D. L. Moody and Mary Baker Eddy have we been confronted with the claims of a powerful outstanding religious leader. Professor Henry P. Van Dusen, of Union Theological seminary, now comes forward to present Dr. Frank N. D. Buchman in such a rôle. Mr. Buchman is described as an original, creative religious personality whose American-born movement, rechristened as the Oxford Groups and popularly referred to, without invidiousness, as Buchmanism, stamps him as a religious genius of the first magnitude. Mr. Buchman claims to be the rediscoverer of original and essential Christianity. By virtue of a novel technique which substitutes house parties in luxurious hotels for the conventional kind of religious meetings his movement has intrigued public curiosity in a high degree and is winning followers in many countries.

The competent guides to whom the thoughtful public naturally looks for an appraisal of such a movement are not in the first instance the pastors of churches but the teachers of theology. But our teachers of theology have been slow to speak—perhaps because they have not known what to say, perhaps because of a natural shrinking from a direct critical examination of any movement which involves religious devotion in a time when the supply of religious devotion is decidedly not in excess of the world's need. The publication of Professor Van Dusen's article in the July number of the Atlantic could not fail to elicit a wide and expectant reading, and the announcement that in the August number of the same magazine Mr. Van Dusen would present a second article "appraising the movement itself" awakened keen anticipations.

The magazine's promise, however, was not fulfilled. For in the second article Mr. Van Dusen specifically declines to make an appraisal, contenting himself with stating three considerations in terms of which each reader may make his own appraisal. But when the reader comes upon these considerations at the end of the article he finds that they are all too cryptic to afford any genuine help in defining an attitude toward the movement. Mr. Van Dusen carefully and skilfully conceals his own attitude throughout both articles. At some spots one is made to feel that the author intends to damn the movement with faint praise, at others to praise it with faint damns. He has performed an admirable acrobatic feat of balancing himself between the debits and credits which he ascribes to Buchmanism, but the reader is left as much in the dark in respect to defining his own opinion, or weighing the author's opinion, as he was when he opened the magazine

to begin the perusal of Mr. Van Dusen's first article.

This is all very disappointing. Probably Mr. Van Dusen knows the Buchman movement better than any other man who has equal competence to express a significant opinion about it. He was intimately associated with Mr. Buchman in the earliest days of the movement. He knows the inside facts of every important episode that has marked the development of Mr. Buchman's career. In many of these episodes he had some sort of personal share. His articles disclose this first-hand acquaintance, throwing light upon many of the most intimate characteristics of the leader of the Oxford Groups. "Not a few people," he says, "fail to understand" the movement "through ignorance of the personality, the background, and the convictions of its founder." He then proceeds to give a brilliant and searching account and analysis of Mr. Buchman's personality. But does he like Mr. Buchman? Does he believe in him? One cannot tell. At one place he quotes a youthful admirer as saying: "He is the most powerful personality I ever met; but he never reminds me of Jesus Christ." And in the same connection Mr. Van Dusen cites a sympathetic Oxford don who after ten years of observation "gives it as his judgment that the first impact of the groups upon any life is almost always helpful and desirable; but that long association almost always induces highly regrettable qualities of spiritual pride, narrowness, hypersensitiveness, self-concern." Mr. Van Dusen's comment is: "His is, I think, an acute observation."

The defects and criticisms of the movement are catalogued with frankness. Mr. Van Dusen makes it possible to condone these defects by first setting Mr. Buchman in the heroic category of geniuses. You have to forgive many things in a genius! And Mr. Van Dusen boldly says that Mr. Buchman "really deserves classification with . . . Lenin, Stalin, Mussolini, Hitler, Roosevelt and Barth." "I think he is one of the most remarkable men in an age which is characterized by the emergence of extraordinarily powerful and dominating figures." This is the breath-taking climax which the author was bound to reach having begun his first article with a romantic account of the amazing clairvoyance of the hero who twenty years ago (before the great war) foresaw and foretold a worldwide moral collapse in anticipation of which he had been even then divinely equipped with the exclusive and infallible technique of recovery! Is Mr. Van Dusen giving us a really sincere description or is he writing an interesting article?

There are four outstanding features which distinguished Mr. Buchman's earliest work, according to Mr. Van Dusen, and all were then regarded as "outside the pale of respectability." These were his emphasis upon the problems of sex, the employment of private confession [we do not understand Mr. Van Dusen's repeated use of the word "private" in this connection], the house party technique, and his vivid mysticism. All these, he says, have since been taken up into the work of ministers and psychiatrists. Mr. Van Dusen sees "a rising tide of mysticism" as a characteristic of our time, and appears to rejoice in it, though one cannot be sure. This "mysticism" is identified with Mr. Buchman's consciousness of God's "guidance," which extends "even to the selection of our haberdashery." The "Weight of the Universe" is behind every decision which this great man makes. He is "impervious to criticism." He will not even hear the "slightest questioning" from anyone who does not "share his views and his technique of insight"; and from those within his circle of followers he is "much more receptive to suggestions for improvement in his dress than for modifications in his theology or methods." This temper derives from the fact that Mr. Buchman "knows his every thought and action to be immediately determined by the Divine Mind; it is the direct corollary of his belief in Divine Guidance."

Now this is all relevant enough as an explanation of Mr. Buchman's power over people. But how is it relevant to an appraisal of Buchmanism? Does Mr. Van Dusen mean to say that the fact of Mr. Buchman's power over some people—over many people—is a reason why we too should follow him? We are left in the dark as to just what inference the author desires us to draw from the fact that Mr. Buchman is a genius, a very powerful personality, a very great man, and that his extraordinary power over people is due to his infallible possession of the Divine Mind.

The trouble with this "great man" obsession is that there are so many great men who call us with divine authority to so many different and mutually contradictory loyalties. Let it be granted that Mr. Buchman is a great man, just as great as Mr. Van Dusen's romantic brush paints him. So—by the author's own admission—is Hitler a great man, and Mussolini, and Barth. Shall we therefore follow them? Compare Mr. Buchman and Mary Baker Eddy in the four points which Mr. Van Dusen says are the ultimate sources of the former's power: "uncanny prevision of the future, expert understanding of the inmost problems of the human spirit, unclouded certainty in his own procedure, and the absolute deliverance of self . . . into the direction of a Divine Intention, clearly and commandingly made known to him." These apply to Mrs. Eddy as accurately and as adequately as to Mr. Buchman. Should we therefore become Christian Scientists? They also describe Billy Sunday in the days when so many people said, as Mr. Van Dusen now says of Mr. Buchman, that he "bids fair to bring to pass . . . the religious revival for which through all these years they have been impotently longing."

The same obscurantism rules Mr. Van Dusen's pen when he sets forth the evidence of conversions—lives which have been "radically, drastically, gloriously transformed" through the influence of the movement. He lists a southern belle, a minister in a New England parish, two lovers, a spoiled son of a wealthy family who was rapidly becoming a drunken sot, a professor in a woman's college, a theological student. All these underwent an experience of profound moral and spiritual change, and entered into "a new existence of freedom, gladness, comradeship, spiritual exaltation" as the result of their contact with the movement.

To discuss this evidence of changed lives is to walk on sacred ground. But we are under strong obligation

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to ask, boldly, What apologetic value for Buchmanism does such evidence possess? Mr. Van Dusen is out to help us appraise Buchmanism, and he offers this list of conversions as the most important data for making the appraisal. The issue here has no bearing upon our faith in God's power to change people's lives, nor does it call in question the fact that he actually does change them, nor is there any doubt that all these particular lives were savingly changed in the manner described. The question here is very precise. It is this: Does the fact that such lives are actually changed under the influence of Mr. Buchman's movement prove the soundness of that movement and the desirability of supporting it, or joining it, or yielding oneself to it, or encouraging its extension throughout the whole church?

This is the kind of question which a teacher of theology is peculiarly qualified to discuss. But Mr. Van Dusen does not even raise it. Instead, he presents his list of changed lives, not as evidence of God's power and grace, but as evidence of the value and validity of the peculiar "principles" of Mr. Buchman. It is "those principles," he says, which "have wrought a miracle of change." This, we submit, is obfuscated thinking. Where is the religious movement—Christian or pagan, orthodox or heretical, respectable or fanatical, evangelical or erratic—which cannot present similar evidence? A Wednesday night meeting in a Christian Science church will afford more evidence of changed lives than any Buchmanist house party can produce. Thousands of Mormons offer similar evidence. Dowieism reinforces its verbal evidence of changed lives with an exhibit of discarded crutches and braces. The Pentecostal and Holiness denominations make a specialty of producing such evidence—just as authentic and indisputable as that of Mr. Van Dusen's southern belle. Billy Sunday's revivalism bore the same fruit. Here is an old friend, a former parishioner of the editor, with whom we have just had a chance conversation on the street. He reports that he has found light and peace and "spiritual exaltation" in—theosophy! And he earnestly recommends the "principles" of that faith for the salvation of his former pastor's soul! What shall one do when the "evidence"—all of it equally incontrovertible—pulls one in so many different directions? Clearly an appraisal of Buchmanism must rest upon some other basis than changed lives when God in the wide range of his operations effects such changes through many diverse and strange instrumentalities.

We are not discussing the merits of Buchmanism. We are discussing Mr. Van Dusen's presentation of it. Despite the large body of evidential "miracles" which he cites he insists that the movement is "the most baffling religious phenomenon of our time," and cites conversations with "the foremost leaders of the church on both sides of the Atlantic" in which they "voiced their bewilderment." We cannot regard their bewilderment with leniency. Such men ought to know. It is their business to know whether or not Buchmanism is a wholesome or a reactionary phenomenon. Mr. Van Dusen ought to know. As a teacher of theology his public has a right to know his personal opinion on the only question that is finally important, namely, Shall the churches adopt the Buchmanist movement?

Mr. Van Dusen has an opinion on this question. He must have, for he either belongs to the movement or does not belong to it. In either case he is acting upon considerations which his students and his public have a right to share. We take it that he does not belong to it. What are the considerations which induce Mr. Van Dusen to refrain from identifying himself with a movement which "bids fair to bring to pass . . . the religious revival for which through all these years [so many] have been impotently longing." Is it because Mr. Van Dusen does not share in the longing for this sort of revival? Is it because he does not believe any revival of this sort has more then ephemeral significance? Is it because he does not consider it desirable that Christianity shall take the direction in which its commitment to Buchmanism would point? Professor Van Dusen's answer to these questions would require but one page of the Atlantic, but that one page would be of more value to his students and the church at large than the entire thirty pages in which he essayed to cast up the pros on one side and the cons on the other, leaving readers in a state of uncertainty which cannot possibly reflect his own attitude.

The World Tomorrow and The Christian Century United

WITH this issue, The World Tomorrow unites with The Christian Century. In an adjoining column Mr. Kirby Page, who has been its editor in chief during recent years, and who has carried the heavy load of responsibility for its maintenance, announces the merger and recites those facts which explain its decision to discontinue as a separate publication.

The World Tomorrow has waged a brave battle for its ideals. It has been a wholesome and constructive influence amid the social and religious confusion of our times. Thousands of the most active and aggressive spirits have looked to it for information, for interpretation and for guidance ever since it was founded. It was born in war-time and has consistently and bravely thrust the war issue into the conscience and intelligence of its readers—and kept it there! It has been one of the most valuable sources of light on international affairs and on the social processes in American life. Its readers will miss its bi-weekly visits. We of The Christian Century will miss the reinforcement which it has always brought to our own work. The two papers were never competitors, but comrades in the same great cause.

It is fitting, therefore, that the subscription list of nearly ten thousand names should be merged with the subscription list of The Christian Century. We greet these new readers in a spirit which shares their regret

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that The World Tomorrow has ceased its separate existence but with full confidence that they will find themselves at home in The Christian Century family.

As Mr. Page suggests in his letter, the differences between the two papers have been hardly more than differences of emphasis. Perhaps The Christian Century operates on a wider front, takes into account a greater variety of issues and interests, and roots itself more consciously in the body of organized religion than did its journalistic comrade. But with respect to those ideals which The World Tomorrow specifically set itself to achieve, we shall always look back gratefully to the high standard which it set, and will derive courage to hold aloft the banner which it now gallantly passes to our hands.

In this spirit we extend our welcome to all World Tomorrow readers and express the hope that in response to the communication which each will receive in due course from the business department the entire World Tomorrow subscription list may be speedily incorporated into the subscription list of The Christian Century. Mr. Page has been invited to a place on our editorial staff, where the name of his World Tomorrow colleague, Dr. Niebuhr, has long stood. He has accepted, and will participate actively in the ongoing of his former work in this new capacity. It was our hope to publish an article from his pen in this issue, but the manuscript was received after the forms had closed. It is a characteristically able discussion of the problem of freedom, and deals with the recent utterances of the Honorable James M. Beck and Professor Robert A. Millikan, who point with alarm to the decay of character through too much "paternalism." The article will appear next week.

THE EDITORS.

PUBLISHERS' NOTE

THE PUBLISHERS desire to add to the above the statement that World Tomorrow subscribers will be treated from the start as members of The Christian Century family. Their unexpired World Tomorrow subscriptions will be filled out by The Christian Century for periods proportionate to the difference in the subscription rates of the two papers and taking account of the fact that The World Tomorrow was issued bi-weekly while The Christian Century is issued every week. In every case where a World Tomorrow subscriber is also a Christian Century subscriber, his subscription will be extended by the number of issues due on his unexpired World Tomorrow subscription. The circulation department has endeavored to adjust all these duplicate subscriptions, carefully checking the two lists to discover all duplicates. If any subscriber receives two copies of this issue of The Christian Century, will he kindly send us the two wrappers in which the duplicate copies are received (or tear off and send the address portion of both wrappers), so that immediate adjustment can be made? The New York office of The World Tomorrow has been closed, and all correspondence concerning subscriptions should be addressed to The Christian Century, 440 South Dearborn street, Chicago.

A Personal Word

TO SUBSCRIBERS OF THE WORLD TOMMORROW

THE EDITOR of The Christian Century has kindly offered space in which I may convey this word of appreciation to the friends and supporters of The World Tomorrow. This journal, which was founded 17 years ago by Norman Thomas, has now become a victim of the economic collapse of capitalism. Like all other publications in its field, The World Tomorrow has always required a heavy subsidy from its friends. For several years gifts have been steadily and drastically diminishing, until the point was reached where sufficient funds were not forthcoming to enable the magazine to continue publication. Extinction would have been the fate of this magazine long ago except for the sacrificial cooperation of loyal supporters. To these friends the editors desire to express again their deep appreciation.

A further word needs to be spoken, and that is about the cause for which The World Tomorrow has stood. The magazine has gone down flying the colors of religion, pacifism and socialism, and to these strategies of life the editors remain devoted. Devere Allen continues as editor of the Nofrontier News Service; Reinhold Niebuhr carries on his work at Union Theological seminary and on the national platform; and I shall divide my time between writing and speaking, retaining my headquarters with Sherwood Eddy in New York city. My wife and I are removing our home to California where our son and daughter will be enrolled in Whittier college.

Since suspension was unavoidable and some form of liquidation was necessary, we are glad that the unexpired portions of our subscriptions are to be completed by The Christian Century, and we earnestly hope that our readers will continue as regular subscribers of this the foremost religious journal of America. Reinhold Niebuhr has long served as a contributing editor of The Christian Century, and I have been glad to accept an invitation to act in a similar capacity. Whatever have been the variations of emphasis in the respective policies of the two papers, their ideals and goals are the same, and it is my hope, shared also by my colleagues, that these same ideals and goals may be brought nearer to realization by the consolidation of The World Tomorrow and The Christian Century.

KIRBY PAGE.

Invictus

ALTHOUGH infinity of sun and star
Suspended hang in depthless skies,
No riddle cloaks my calendar,
No question burns my eyes.

Life's scheme is laid, its plot is planned,
Designed my perfect destiny:
Within the hollow of my hand
I hold eternity.

CARL JOHN BOSTELMANN.

Hitler as Pacifist

By Edward T. Ramsdell

IN HIS INTERVIEW of August 5 with Ward Price, as reported in the London Daily Mail, Adolph Hitler said: "If it rests with Germany, war will not come again. . . . It is the disciplined conviction of the nazi movement that war can benefit nobody, but only bring about general ruin."

If this is a striking plea for peace, it is no more impressive than many others which have come from the lips of the German chancellor. In almost every public speech which he has made since assuming the leadership of the nation, Hitler has both avowed Germany's peaceful intentions and pleaded eloquently for the peace of the world. In his first public address as chancellor on February 1, 1933, he said: "The national government consider their highest mission to be the securing of the right to live and the restoration of freedom to our nation. . . . They are impressed with the importance of their duty to use this nation of equal rights as an instrument for the securing and maintaining of that peace which the world requires today more than ever before." Before the reichstag upon the occasion of its opening on March 31, 1933, Hitler avowed: "Having clearly before our eyes the sacrifices of the war, we wish, in our relations to the world, to be the champions of a peace which shall finally heal those wounds from which all are suffering." And again before the reichstag on May 17, 1933, (the address anticipated by President Roosevelt) he pleaded: "The German government are convinced that there is today only one great task: to safeguard the peace of the world."

World Doubts Hitler's Sincerity

In one further quite remarkable declaration before the reichstag on January 30 of this year, Hitler said: "I have not given up the hope that the will to a true reconciliation in the two nations (Germany and France) and for a final burying of the hatchet will grow ever stronger and finally triumph. . . . This sovereign nation has no other wish than eagerly to apply the strength and weight of her political, moral and economic resources not only to the healing of the wounds which the past has inflicted on humanity, but also toward the cooperation of those cultured and civilized nations which . . . make life in this world really fine and worth having by their labors and spiritual achievements."

To these pleas others could be added. Taken together and apart from other considerations they constitute a most impressive appeal for the peace of the world. But the world has nevertheless not found it easy to accept them at face value. There has been honest doubt about their genuineness. What could such pleadings mean to a man whose speeches and writings for thirteen years had assumed the inevitability of war, exalted force as the necessary tool of the state, scorned pacifism and all its ways, and frankly admitted hope of territorial expansion for Germany?

A few of the references in Hitler's autobiography alone, which is regarded as the sacred scripture of the nazi movement and continues to be sold in all Aryan bookshops in Germany, afford sufficient reason for pause. In writing of the early organization of his storm troops, he tells of their enthusiastic response as he "explained to them the necessity of their mission, and assured them again and again that all wisdom on this earth remains without result if not served, sheltered and protected by force, that the gentle goddess of peace can walk only at the side of the god of war and that every great act of peace requires the protection and help of force."

With reference to territories lost during the war, Hitler wrote: "Oppressed lands are not led back into the womb of a common reich through flaming protests but through the force of a sword ready to strike. To forge this sword is the task of the national leadership in its domestic policy; to guarantee the forging and to seek allies is the task of that leadership in its foreign policy." Again: "It must indeed be very clear that the winning back of lost territories can be accomplished not through solemn entreaties to the good God nor through pious hopes in a league of nations, but alone through force of arms." After affirming that "only a sufficiently large area on this earth can insure to a nation freedom of existence," Hitler added: "The national socialist movement must endeavor to remove the disproportion between our population and our area." And further: "As our forefathers did not receive the land upon which we live today as a present from Heaven, but had to fight for it with their lives, so also in the future we shall have land allotted to us not by any act of grace, but only through the power of a victorious sword."

The "Eternal Conflict" with France

And in a reference to France, closely paralleling one of the recent peace pleas, the nazi leader wrote: "So long as the eternal conflict between Germany and France is carried on only in the form of a German defense against French aggression, it will never be decided. . . . Only when this is completely understood in Germany, so that the will to live of the German nation is no longer wasted away in passive defense, but is gathered together for one final struggle with France and is thrown into a last decisive battle for Germany's greatest objective, only then will it be possible to bring to a settlement the eternal and fruitless conflict between us."

The memory of the blatant jingoism of these earlier utterances, however, is not the only factor influencing the world's judgment today. Many would forget these extravagances as belonging to the past if they could believe in the present genuineness of the German leader. But unfortunately the domestic program of

the nazi party has not been such as to invite the confidence of neighbor countries. It has been built upon the assumption not of peace but of war. It is a program that has stimulated and taken advantage of a war psychology.

The nationalism of the new Germany has proved to be one of strong passions. With its intense hatreds and racial discriminations, it has avowed a world mission for the German peoples. Through its controlled press, it has driven into the German mind the feeling that its neighbors are its foes. References to France and Russia are commonly inflammatory. There has been little in the nationalism of the third reich, or in the press which represents it, to suggest the attitude of conciliation and the desire for mutual understanding which is so needed as background for Hitler's peace pleas.

Storm Troops on the March

The constant marching of the storm troops, which preceded their enforced vacation, could not in the nature of the case invite outside confidence. Hitler frequently protested that these troops had as their only purposes the inner organization of the new reich and the unifying of the people. They were not military units. It is not difficult to understand, however, that neighboring countries could not look upon marching men except in possible relation to their own frontiers. Nor was it occasional marching. There was scarcely a day during the spring months that I did not see one or more of the storm troops parading in Berlin, or hear one of their fife and drum corps. And certainly other foreigners must often have done as I did—follow these troopers to their parade grounds in parks and open spaces to find them at their evening military drill. But granting that Hitler intended solely a civil use for his storm troops, even that use has tended to cloud rather than clear the air for peace discussions.

Where have the German people been led in any program of preparation for peace? Where has there been an effort to make the necessity of peace a dominant idea among the masses? The most superficial contact with members of the nazi party has revealed a common expectation of war. More than one German citizen of some prominence has explained to me why Germany would some day have to fight for more territory if it were not forthcoming through peaceful means. Many of the young storm troopers have been so stimulated by the preaching of German nationalism and racial superiority that they naively assume their readiness for the war that shall right all wrongs. Indeed this very readiness for war on the part of so many young nazis has greatly disturbed the regular army. The reichswehr officers do not want to be plunged into a war which the army would have to fight and for which it is not prepared.

Minds Prepared for War

In moving about the city of Berlin during the spring months, it was the inevitability of war which I found constantly featured rather than the necessity for peace. Bookstore windows commonly had their displays of war books, popular, historical and strategical. Great model air-bombs stood on exhibition in many of the public squares of the city. Posters of the *Luftschutzbund* (Air Defense society) were everywhere in evidence, vividly picturing the dangers of enemy air attacks and urging every German to prepare. One poster carried the caption, "Germany must become a nation of fliers." Unter den Linden and Potsdammer Platz had their world war exhibitions, with guns and tanks and bombing planes and gas-masks and model dugouts. Colored posters in subway cars and on billboards pictured graphically the ring of enemies which surrounds the reich. Everyone knew that armament-building was going steadily forward. On all sides it was war that the people were being asked to think of. Only rarely would one ever see a reference to Hitler's pleas for peace.

Before the nazis came to power Germany had a strong group of war-resisters. Terroristic repression has changed all of that. Avowed pacifism has been forced to silence. The press and current literature have scorned the qualities of life which the pacifist typifies. It is not the spirit of war-resistance but the readiness to fight which makes a man. Even the Quakers in Germany have found their position extremely difficult.

Whatever Hitler may now be desiring with respect to peace, it can scarcely be denied that the host of his followers have been nurtured in the expectation of war. That was the tone of Hitler's campaign for thirteen years. There can be little doubt that the great majority of nazis have assumed that the storm troopers would one day serve for whatever military purpose they might be needed. The chancellor may feel that he is perfectly sincere in defining the objective of his domestic program as solely that of defense and inner unification. And certain it is that Germany has as much right to defense-armaments as the nations which surround her. Nevertheless the saber-rattling, the war exhibits, the ceaseless marching, and the talk of extreme nationalism have not served as a congenial background for Hitler's pleas for peace.

Hands Full of Home Problems

What does it mean, then, when Hitler pleads for peace? Is he to be taken seriously? There is no doubt in my mind but that Hitler is very earnest in his present peace interest. Not, of course, that he has undergone any moral reorientation, and certainly not that he has suddenly turned pacifist. He would still prefer death on the battlefield or in armed defense of his cause to the shame of a natural death. But he does not now want war. So utterly does this immediate need dominate his mind that he is actually thinking of himself today as an apostle of peace. He is annoyed at the stupid insensitiveness of the rest of the world. To present to the world the picture of the chancellor as a peace leader is indeed now one of the tasks of the propaganda ministry. I have on my desk a copy of the booklet, "The New Germany Desires Work and Peace," containing some of the more important speeches of Hitler and published under the authority of the propaganda ministry. The booklet is now available in six languages.

Hitler does not want war. He understands too clearly the world situation and he knows that his hands are full at home. He had counted upon the friendliness of Britain and of the United States. At his first disappointment in the turn of British and American feeling, he blamed the international Jew. Now he is having ample opportunity to discover that there are some Christians too who are not willing to wink at racial discrimination or to see it identified with a program of "positive Christianity." Hitler further hoped for the friendliness of Italy, but that relationship has suffered from the strain of the Austrian crisis. The hopes born at the brilliant meeting of the two dictators in Venice in June have dimmed. No one sees more clearly than Hitler the folly of war for Germany today. It would mean the certain speedy collapse of his regime and disaster for the nation.

If the pleas for peace are to be accepted as genuine, and not simply as a matter of temporary expediency, it should be clear to the German leader that those pleas must be implemented with certain definite changes in domestic policy. Indeed a program of genuine moderation might even conciliate some of the opposition elements within the country. But on no other basis and by no other method can Hitler hope to win the confidence of the western world.

Can Society Be Humanized?

By Joseph Ernest McAfee

IT IS SLOWLY dawning upon the consciousness of the practical citizen that neither the defenders of the present order, nor the sponsors of socialistic and communistic theories, are on the right track. Their common delusion is that human society is essentially if not exclusively economic.

The absorption of our American population in the economic process is a signal of the American genius. Its excesses, however, have brought us where we are now. Further commitment of our social destinies to the agriculturist, the industrialist, the economist, the technologist, and the advertising fraternity, can only land us deeper in the bog where we already flounder. This is now so apparent that he who runs may read. Means of production already developed in most industries are overwhelming the domestic markets, and these industries seek in vain for outlet in a foreign commerce of such dimensions as to keep the present plants in operation. The only answer to this vexing problem which the present economic organization has to offer is the whipping up of these industries to produce still more.

Capitalism Has Run Its Course

Furthermore, the plants now operating, in the case of every one of these industries, are below the standards already set by approved technology. For generations improved methods of agriculture have been releasing multitudes from farm labor and sending them to the factories. This process continues and could be accelerated to an unprecedented degree, if farming were put on a real efficiency basis, and modern machinery and technique were consistently applied. At the same time the technological advance in industry is letting out of the factories and mills, and of attendant white collar jobs, multitudes who have no place to go. This would be true even if the foreign markets had remained open or had opened wider. The fact that many of these markets have been closed, and must close tighter still as backward industrial countries develop their own manufactories, simply magnifies the debacle which in any case was certain under the forcing process which is capitalism's only answer to economic depression.

Capitalism is done for; the socialist and communist doctrinaires are right, in so far. We lay citizens may always remain in doubt of just what capitalism is. But the present economic order, under whatever name it may properly go, has run its course. Feverish attempts on the part of government or the industrial powers to patch up the old craft are doomed to failure. Success in these efforts would itself be the most conclusive failure, for the potency of these powers in the past was one of the conclusive causes of the disaster from which we now suffer.

And the alternative is—socialism? the communistic society? Socialist and communist doctrinaires would lead us into a worse estate; they but point to the hot fire in which we should land if we should leap at their invitation out of the frying pan in which we now sizzle. These doctrinaires can never have enough of declaiming about the revolution through which western society is passing. And Russia? So many factors enter, the social tangle is so complicated, and the social system there instituted is subjected to so many adjustments and re-orderings, that no one except the incorrigible theorist can be sure just what will eventually become of that gigantic experiment. A mightier, far more thoroughgoing, social revolution is in progress than these so ardent socialist and communist doctrinaires understand. It is, indeed, now in progress, and it will be speeded and happily guided in just the degree that we lay citizens realize what is going on, and apprehend its genius.

Socialists and communists persist in interpreting the present economic order as a crime. It is worse, as the French would say; it is a blunder. Yes, capitalism has produced notorious criminals. At any rate, criminals have notoriously employed its implements. The profit motive fostered by the system tends to cultivate greed. In employing its methods the ruthless are ruthless. That is all clear, and the defenders of the system have their hands more than full in justifying or condoning

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these facts. Socialists would root out the profit motive, would eradicate greed, would suppress the ruthless. How? By letting proletarian hordes in on the game! By turning economic control over to the "workers."

Virtue of the Workers

Since when have the "workers" discovered such irreproachable virtue? Who or what is to save society from their vices? Who conducted the orgy of speculation, and played most recklessly the game of getting something for nothing, during the wild days of 1927-29? During that period Wall Street was submerged in a proletarian stampede. The wildest speculations of all were conducted by the "workers" grown temporarily opulent enough to ape their "masters." The socialist has taken over a large order, indeed, when he proposes to guarantee the virtue of the masses of workers after he has absorbed their aims and hopes in the economic process and committed control of the economic order to them.

No, the evils from which we suffer run deeper, much deeper. They drive into the economic structure, and the socialist offers vague moral palliatives. He hopes all of us will be good when we have grown powerful. He attributes all the vices to the "masters" and would have us believe that "wage-slaves" would forthwith acquire virtue by being vested with the power which the masters have so shamefully abused. The fundamental evil of the present economic order is that too many are in it. The socialist would cure that evil by letting in more, multitudes more. A system glutted by the present superfluity of workers he would absolutely swamp by turning the entire population into workers.

Ah, but the socialist would lighten the burden of all by throwing the burden upon all. Ho would shorten hours of labor. There you have his triumphant answer. But this is no new trick. Capitalism has been up to that this long time. Ah yes, but with all of its present zeal capitalism is too slow, and it does not make the hours short enough. Its eight-hour day; its promised six-hour day; its five-and-a-half-day week; even its five-day week—this is niggardly. Give the socialist the chance for which he clamors, and he will give us the two-hour day, the ten-hour week.

A Grotesque Society

It is curious that no defender of capitalism has turned the light upon this socialist picture to show us what it looks like in full glare. The society which the socialist would create by universalizing participation in the economic process, and turning the entire population into "workers" would be grotesque if his dim tracings were filled out and all the lines and colors put in. The wage-slavery of today and yesterday would be freedom compared with the bondage of the social order to which his system would subject the population. Here is the indictment against socialism which its critics have not effectively lodged against it. It conceives the economic process as essentially a burden; it eases the load by distributing the weight. It condemns the economic process to perpetual and undisguised drudgery, and can relieve that drudgery only by condemning all to become drudges. Could any boredom be worse than that of being condemned to a vocation from which by law one is estopped from devoting more than four hours a day, or, horror of horrors, two hours a day! The picture which the socialist has thought to touch up with his roseate tints turns out a drab daub.

With all of its iniquities and blunders, the capitalistic order has at least gone some considerable distance in redeeming the economic process from its drudgery. Multitudes of those engaged in it love it, revel in it. And for these its charm would be heightened if multitudes of others who find in it only drudgery were let out of it; if these latter were recognized generally to be the misfits which their drudging at their tasks conclusively demonstrates them to be. And the socialist can only propose that more, multitudes more, the whole population, indeed, shall be herded into the bondage which now grinds the soul out of the present misfits and supernumeraries.

Enrichment of Society

No normal human being is essentially a misfit. Somewhere in the social scheme, in some relationship, there is a mission for each. A decreasing proportion of the population will find that mission in the economic process. This decrease has been steadily progressing for generations. It must continue indefinitely, though eventually an approximate stabilization will, of course, be effected. When that will be it is altogether impossible to predict, since so many factors, several of them now unknown, enter into the problem. But it is clear that the advancing technology which has effected the decrease up to this point must continue to dispense with "workers." Machinery and increasing skill reduce the gross numbers required to carry on. At the same time, ever more refined demands upon the operatives steadily eliminate from industry those who lack the aptitudes required for excellence. The net effect of the machine in industry is not to degrade the human worker nor to convert him into an automaton. The contrary is the dominant tendency; ever more refined skill is required of the maker and manipulator of the machine.

This letting out of workers from industry and other branches of the economic process eventually insures the enrichment of society in other departments, for aptitudes deficient from the point of view of this process are just those most highly qualifying in other departments of the social life.

At this point the capitalist and the socialist, so irreconcilable in their theories of economic organization, are forced into a common protest. The individual's livelihood—how are these multitudes whom the finer technique of industry has thrown out of employment to live? They are starving. Shutting them out of the economic process dooms them to penury and finally a miserable death. What a ridiculous conclusion this will some day be seen to be! Our society suffers tragically from faulty distribution of commodities. The capitalistic system offers no solution. It only proposes, as already remarked, to whip up production, and thus render the situation more distressing still. And the socialist's proposal is the wildest of all. He would uni-

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versalize participation in a social process where salvation plainly demands increasing specialization. He would wreck the system of production which has been brought to an advanced stage of development, in his attempt to cure the evils of a defective system of distribution.

We shall begin soon to laugh with the generations to come as they contemplate the present-day attempts of capitalistic industry, of government, and of socialist and communist doctrinaires to deal with the problem of unemployment. Production experts have virtually announced that ten millions, twelve millions, nobody can really say with accuracy just how many millions, are no longer needed in their field. Instead of accepting this verdict from those who know most about the situation, and rejoicing in it, economists and governmental agents of all schools and shades of economic theory demand with one accord that these production experts shall readjust their social mechanism, if not wreck it outright, so as to patch up blunders in the process of distribution! The whole performance will look like a sort of insanity when our society comes to its senses, and when all shall address themselves to the real task of the day.

Our Machine Age

Where present-day production degrades the human factor, and needlessly sacrifices human tissue, the evils are to be reprobated, of course, and summary measures are to be adopted to correct these evils. But our machine age has done immeasurably more to dignify and emancipate the worker than to degrade him and reduce him to bondage. The goods can now be produced, all goods needed for all in all staple commodity lists, and the workers who remain in industry can be increasingly freed from drudgery, finding in their enterprise ever-enlarging expression of their creative energies. How to get the goods where all may have them who need them is a different problem, and will never be solved by tampering with the productive process. The idiocy of starving multitudes in an age of over-production has already impressed the common mind. The spectacle will ere long convince the economist of the incompetence of his science to meet the real issue. The next brain trust formed should be composed of sociologists, if enough of them can be induced to emerge from the cloisters in which they have immured themselves, and can be enlisted in practical service to the society with whose interests they are supposed to be most concerned and about whose laws of development they are supposed to know most.

To the lasting credit of the economists is the outstanding fact that numbers of them have actually set their hand to the practical problems of their society. They have at least tried. The limitations of their science have, however, become apparent in their blundering attempts to solve current problems of distribution. Either their science must be expanded and reconstructed, or else they must retire from the dominant position which they now hold in governmental and corporate affairs, giving place to a science and its exponents that comprehend what ails our society. The fact that the economist still holds on to such old saws as "Who works not eats not," "You get what you earn," and his whole collection of outworn ineptitudes, is on its face evidence that he is not the man of the hour.

Social Responsibility Now Recognized

Already our society has reached the stage where multitudes subsist in comfort and, indeed, in luxury, whose activities, or lack of them, bear no relation whatever to the process by which commodities are produced. And just now a step has been taken which is destined to revolutionize relations of production and distribution. For two generations American society has been committed at least informally to the principle that no man, woman or child shall be permitted to starve. Up to now this principle has been made good through the voluntary provisions of charity. The depression has forced its official acceptance by government. This is an event of profound social significance. What has up to now been bestowed as a favor is henceforth accorded as a right. This opens the way to eradicate the injustices and humiliations of personal and organized "relief," and to achieve the distribution of essential commodities in a rational and socially constructive program.

Instructions to the commission of experts who are assigned this major social problem will read something like this: Production of commodities is provided for; the machinery is in the fields and factories or can be readily supplied to guarantee secure and competent living standards for all. Your charge is to develop the social mechanism by which these resources (1) shall be made freely available to all and shall thus banish fear of want from all groups, of whatever social station and relation to the social process, and (2) shall liberate the maximum of creative energies in each individual of the population. In this achievement you are to enlist the cooperation of society's educational forces in a program which shall educate without intermission from the cradle to the grave.

Security First, Then Creativity

The order of these instructions will be carefully noted. Security first. The old device of starving people into creative activity has played out. It always was brutal, and in this day of enlightenment it is worse: it is foolish. When society shall guarantee to each person a competent standard of subsistence, food, clothing, shelter, protection, removing permanently and from all the fear of want, rational health measures and an adequate system of education will take care of the vices of indolence and indifference to social obligation. Our civilization now has the cart before the horse. We shall make more progress when they are turned about.

This dawning day is full of thrills for those who see in human nature something more than the grubber and the grabber, for those who would have man emerge from the jungle, for those who recognize spiritual potencies in the individual and in society which are at last to be emancipated from slavery to the material. Yes, the new day will be a good day. Let us awake to greet the dawn.

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Who Is Diogenes?

By Albert W. Palmer

A VEILED but very subtle and sinister attack upon self-government in Hawaii is made in the Literary Digest of August 11 by an anonymous Washington correspondent who signs himself "Diogenes." Anyone who knows the Hawaiian situation will at once ask: Who is Diogenes? What is the source of his information? What is his animus? Does he speak for himself or has he been fed cleverly prepared propaganda without realizing it?

The article purports to speak for, or at least seeks to carry the impression that it speaks for, President Roosevelt, and contains his observations and conclusions as a result of his recent Hawaiian trip. Of course this is not openly claimed. But it is very cleverly suggested by phrases like "it was plain to the President" or "the President found a wide difference of opinion." One way or another, "the President" is mentioned eight times in a one-page article in such a way as to suggest that he is the authority behind the ideas advanced.

As a hearty admirer and supporter of the President in his general social trends and new deal policies I sincerely hope the article is a gross misrepresentation. But, in any case, it ought to be challenged and its real authors and sponsors ought to be smoked out and brought into the light of day.

Are Japanese a Menace?

The main contention of the article is that the presence of a large Japanese element in Hawaii is a potential menace to our national defense, especially since the young people of Japanese ancestry born in the Islands are of course American citizens by birthright and are now coming to an age where their voting strength is increasing rapidly. The article's objective is then clearly revealed in the following paragraph:

> The pressure for taking steps now to keep Hawaii distinctly American comes quietly from the American national defense authorities on the islands, who point to the possibility that this strategic outpost, virtually controlling the Pacific, might some day come under the legislative control of citizens of alien origin. There is difference of opinion even in these military and naval quarters as to the ultimate outcome of the trend. Underlying the military difference, however, is a growing conviction that the United States should supplant the present system of self-government with a commission form, the commissioners of which would be appointed from Washington.

Hawaii in Congress

The necessity for such drastic action, depriving the Territory of Hawaii of the civic rights of self-government under assurance of which it freely joined the federal union nearly forty years ago, is predicated upon an alleged alarming increase of voters of Japanese ancestry which threatens to give them "racial plurality in the next general election, a numerical majority within the next decade, ultimately legislative control and, possibly, even seats in the American congress!"

In passing, it may be observed that at least one of these perils is slightly exaggerated, for Hawaii is represented in congress by just one lone "delegate" and he has no vote! Just how many "seats" the election of this powerless and lonely legislative figure would place under control of the dreaded Japanese does not appear! But, regardless of this slip, what about the probability of Japanese political domination? This is a familiar alarmist statement but for all well informed students has been effectually eliminated by the careful and searchingly scientific studies made of the Hawaiian population situation by Professor Romanzo Adams, of the department of sociology of the University of Hawaii. His projections indicate that "the vote of citizens of Japanese ancestry will constitute about 29 per cent of the total vote by 1940. At no time will it approach 50 per cent and there is no prospect of their dominating the territory politically." Authentic figures for the 1930 election show 63,557 eligible voters in Hawaii, of whom 9,552 were of Japanese racial origin. The total vote actually cast was 43,521, of which number 6,012 ballots were by voters of Japanese descent. Of course the crest of the wave of young Japanese population will move on to the voting age rapidly in the next few years, but that it constitutes a menace to American control of the Islands very few really well-informed people in Hawaii believe.

Diogenes also leaves out of account the fact that the Japanese vote is not a block, but is divided between the parties; and, most important of all, that the young American citizen of Japanese ancestry has grown up in American public schools and under the influence of American teachers and ideals. Physically he may appear Japanese but his thoughts and his outlook on life are decidedly American. That is hard for the passing tourist or even the military officer on a brief tour of duty in the Islands to realize, but the teachers in the schools and the religious and social workers know it at first hand.

Do Japanese Intermarry?

Diogenes also views the Japanese with suspicion because, to quote his words, they "preserve the Japanese tradition against intermarrying although they necessarily swear allegiance to the American flag and constitution in accepting American suffrage. The other races in this polyglot mid-Pacific melting-pot where human effort and intelligence are striving to effect a combination of alien blood with American citizenship are intermarrying. The Caucasian-Hawaiian, Chinese-Hawaiian, and Portuguese-Hawaiian are largely represented in the vigorous young citizenship of today." This quotation well illustrates the guarded yet subtle way in which the inference is always slanted against the Japanese. Surely there is something sinister and un-American in the fact that they do not intermarry like the Hawaiian, Chinese and Portuguese!

Of course every one who knows Hawaii at first hand recognizes why the Hawaiians and Chinese have intermarried—it is because the Chinese were brought in as a group of male laborers for the sugar plantations with almost no women among them. Later, when the planters imported Japanese, they thought it better to bring whole families. Nothing sinister about it! Moreover, Professor Adams's careful studies in his "Peoples of Hawaii" (1933) show that intermarriage really is taking place, to varying degrees but increasingly, among all races. In 1932, out of 810 Japanese men who married, 35 married non-Japanese women; whereas twenty years ago, out of 1,856 Japanese men who married, only 12 chose non-Japanese brides. So in 1932, out of 260 Portuguese men who married, 53 chose non-Portuguese brides; whereas twenty years ago, out of 246, only 24 chose non-Portuguese brides.

Loyal and Competent Citizens

Of course the only really important question about the Japanese population in Hawaii is not whether they need or choose to intermarry with other races but what sort of citizens are they. On that point there is no question, by any who know them intimately, as to their integrity, thrift, intelligence, community-mindedness and Americanization in all the best senses of that word. From intimate first-hand study I doubt if any foreign-ancestry group have demonstrated a more complete acceptance of and loyalty to American ideals than our young citizens of oriental ancestry both in Hawaii and on the Pacific coast.

Again I ask, therefore, who is Diogenes? What right does he have to assume to speak for the President of the United States and lightly predict the loss of self-government to the Territory of Hawaii and disfranchisement of her thousands of citizens whose demonstrated capacity for self-government is no whit less than Chicago or New York? What does Mr. Harold Ickes, secretary of the interior, to the fostering care of whose department the Islands belong, think about this program? May not the real authors unwittingly have signed the article when, in the paragraph quoted in full, it stands revealed that this program is a "pressure" from "the American national defense authorities on the Islands"? Is it, then, the local military mind that is speaking here? Or is it some secret and unheralded propaganda bureau in the war and navy departments in Washington? Has the President on his long cruise been so surrounded by skilful naval and military propaganda that he has agreed to take away Hawaii's long-possessed and deeply cherished civic rights and freedom? Can this really be a genuine "trial balloon" sent up by the administration? Or has some military propaganda scheme just overstepped itself and made too bold a use of the President's name? I do not say, I only ask, Who is Diogenes?

BOOKS

Judaism—Not a Cult but a Culture

JUDAISM AS A CIVILIZATION: TOWARD A RECONSTRUCTION OF AMERICAN-JEWISH LIFE. *By Mordecai M. Kaplan. The Macmillan Company, $5.00.*

NEVER before, so far as this reviewer knows, has the problem of Judaism in the modern world been treated on this monumental scale, or with such thorough analysis of underlying principles, or with such an equipment of both scholarship and practical experience as the distinguished author has brought to the writing of this book. That is not to say that he is right in his main conclusion. But right or wrong, these six hundred pages (none of them mere padding) constitute a *summa* with which every student of the present Jewish question should familiarize himself.

First of all, it should be understood that the author is addressing Jews, not gentiles. He is not telling the world how it should treat Jews; he is telling Jews how they should conceive of their religion and their culture and what Jewishness ought to mean to Jews. But this does not remove his argument from the field of gentile interest; for, in the long run, how gentiles think of Jews and how they treat them will depend on how Jews think of themselves and what types of behavior they adopt. Indeed, the author's already profound insight into his problem might have been still further deepened if he had given more consideration to that fact.

Dr. Kaplan affects no cool detachment from his theme. He is a Jew, passionately devoted to his people, committed to the maintenance of their spiritual heritage unimpaired, renouncing at the outset the attitude of the disinterested observer carrying on a "leisurely play of thought" about a scientific problem, and eager to "come to grips with the problem of getting Jews to live a Jewish life and do it wholeheartedly." As a young man, he was rabbi of an orthodox congregation in New York, but orthodoxy lost its hold on him. He was put in charge of a department for training teachers of religion in the Jewish theological seminary, and of its department of homiletics. The latter appointment he interpreted as a commission to teach *what* to preach rather than merely *how*. He organized the Society for the Advancement of Judaism, and gave much time to a school for the training of Jewish social workers. The correlation of modern thought and Jewish tradition led to a theory and a practice which declared that Judaism is not a cult but a civilization. To "reduce the Jews to the status of a religious denomination" is "the basic fallacy." The entire argument starts with the conviction, and is directed toward the demonstration, that it is the business of Jews to create and preserve a unique and characteristic Jewish culture. (Compare with this two familiar statements: first, that "Christianity is a way of life;" second, that a good Catholic does everything in a characteristically Catholic way.)

The present crisis for Judasim arises not from persecution but from the fact that Judaism has come to be considered by the rank and file of Jews not as a gift but as a calamity, to be escaped if possible. In earlier days, the Jew was beaten, but proud. He did not wish to escape from Judaism, but from a world cruel to Jews. In the age of faith, each of the three great religions—Christianity, Judaism and Islam—stressed heavenly salvation, and each considered itself superior to the others in that supremely important matter, whatever might be

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their relative worldly status at any particular time or place. For Jews throughout the middle ages, inferiority in earthly fortune was negligible in comparison with superiority as a way of salvation. Since the Enlightenment, heavenly salvation is not the main interest of either Jews or Christians. Why, then, endure the inconvenience of remaining distinctively Jewish in an unfriendly Christian society? That is the question to which the author's discussion seeks to provide an answer.

The argument cannot be followed in detail. It revolves around the assertions that the Jews essentially are a distinct *nation* and have always been so considered until recent times; and that they have a distinctive cultural tradition which is worth preserving and which cannot be preserved unless they preserve it as distinctively and uniquely their own. It is not simply a matter of perpetuating a religion. The synagogue should be "the locus for the expression and enjoyment of the cultural and social aspects of Jewish civilization." It should be not merely the place of worship for a congregation, but "a neighborhood center to which all Jews to whom it is accessible should resort for religious, cultural, social and recreational purposes." The crux of the matter is that the Jew must always and in every part of his life be distinctively and recognizably Jewish, and that Jews must maintain cultural and institutional solidarity in order to preserve this distinctiveness.

I am not disposed to argue the point, but it is clear that this ideal—a nation within the nation, a hereditary group perpetuating a culture in contrast with that of the larger community which constitutes its environment—can be attained only on one of two conditions: either modern nations, the United States, for example, must abandon the idea of achieving any sort of cultural homogeneity and be willing to become federations of culturally diverse elements, mingling socially and cooperating economically and politically only within the narrow limits which will leave the various cultures mutually unaffected by their contacts; or else the Jews, and any other groups which insist on preserving their distinctive cultures, will have to exist within a sort of psychological ghetto and subject to restrictions upon their participation in the social and civic life around them. There is a good deal to be said for the first of these alternatives, but it will be hard to persuade the gentile world to accept it. The second means the perpetuation of the prejudice and discrimination of which Jews now rightly complain. One thing is certain: neither the Jews nor any other group can *be* radically and characteristically different in their civilization without having that difference recognized by others. They cannot make their Jewishness the primary fact about them in their own minds, and be regarded by others as "just good Americans" without any special distinctiveness. They cannot eat their cultural cake and have it too.

W. E. GARRISON.

Books in Brief

YOUTH AND THE HOMES OF TOMORROW. *By Edwin T. Dahlberg. Judson Press, $1.00.*

In a series of chapters ranging from "Falling in Love Intelligently" to "The Problem of Second Marriages," the author covers most, though not all, of the principal topics involved in a Christian view of domestic relations. It is not an ethical treatise but a sensible book addressed primarily to young people.

SERMON HEARTS FROM THE GOSPELS. *Compiled by William H. Leach. Cokesbury Press, $2.00.*

Not sermons, but sermon ideas and outlines—one hundred and fifty of them—on texts from the Gospels. They were collected and condensed by the well known editor of Church Management, who probably knows what churches want and what they need as well as any man in America. A useful tool for the preacher's workshop.

ONE-ACT PLAYS BY MODERN AUTHORS. *Edited by Helen Louise Cohen. Enlarged edition. Harcourt, Brace & Company, $2.00.*

A really extraordinary collection of twenty one-act plays by the English and American playwrights who have been most successful with this apparently simple but really subtle dramatic form. It is sufficient to mention only the names of Eugene O'Neill, Percy MacKaye, J. M. Synge, Lord Dunsany, A. A. Milne, Maeterlinck, Galsworthy and Thornton Wilder among the authors represented. An extended introduction gives a survey of modern developments in the theater.

CORRESPONDENCE

Consumers' Cooperation

EDITOR THE CHRISTIAN CENTURY:

SIR: Please give me space to commend, as well as to criticize, Horace M. Kallen's article on Consumers' Cooperation, in your issue of June 27. I heartily agree with him that most of the policies of the present administration seem to be making our deplorable situation worse, and that they are likely to end in revolution or outright chaos. I further agree with Mr. Kallen that industry can have no other sane purpose than the supply of consumers' needs, though few statesmen or professions seem to have discovered this great fundamental fact.

But though I am aware that the great consumers' cooperative movement, started by twenty journeymen weavers, is founded on this basic principle; that it has spread all over Europe and Russia; that it now has millions of members; and that it has been a force for peace as well as some measure of relief from poverty (as clearly related by Emerson P. Harris in "Cooperation, the Hope of the Consumer"), still I do not regard it as a panacea for present world chaos.

With all respect and good will for Mr. Kallen, he ignores some outstanding facts, for, despite the profound wisdom shown by the organizers of the Rochdale movement and its subsequent faithful management and phenomenal growth, the actual benefits to its members have been relatively meager, even according to the facts stated by its most enthusiastic historians.

For, though the organization has enabled them to buy many sorts of goods 5 to 20 per cent cheaper, it has procured them no reduction at all in their house rent or taxes, or rates charged them by privately owned electric and other utility plants. Even the schools in Great Britain furnish little free education.

Worth while relief cannot be brought by any form of voluntary cooperation, but only by the governments of nations or smaller districts. Voluntary associations have no power to reach the worst causes of poverty and chaos, for they cannot abolish special privileges. Widespread poverty, war and chaos are inevitable while less than 5 per cent of the people own 95 per cent of the land, which means all the soil and natural resources of every sort, as well as the sites for farms, homes, factories, schools, streets, roads, and every other sort of existence or activity. Nor is chaos any less inevitable while a few hold mortgages on every nation, state, city, school district, and most of the homes and industrial plants.

Business should not be run upon a basis of debt. If all unearned income were entirely stopped (not simply taxed) then producers could get fair pay and need no credit; neither would nations, states or school districts. A medium of exchange based upon debt is the worst of all causes of economic chaos, yet the curren-

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cies of all nations now rest upon that basis. Why let a few big gamblers make our currency laws?

It is a widespread delusion that slumps and depressions are due to a deficient money supply; they are always and solely due to an excess of debt. And debt always tends to increase with every increase of the legal tender money supply, until a scare brings a sudden demand for payment that causes banks and business of all sorts to "go broke."

Statistics show that our supply of legal tender money increased steadily from 1918 to 1928, and that it is immensely more than ever today, yet steel output is still less than 30 per cent of plant capacity, and millions are still begging for jobs.

Why should we "jolly ourselves along" with cowardly makeshift proposals? Why not look the big obvious facts in the face like grown up men and women? The correction of our growing economic wrongs should be brought about by democratic methods without dictatorship or bloodshed. Whether it will be or not depends upon how long we let things drift in the wrong direction.

Pasadena, Calif. O. O. McCASLAND.

The Sun Dance Ceremony

EDITOR THE CHRISTIAN CENTURY:

SIR: In repeating Gen. Pratt's "rebuke" of two ethnologists alleged to have hired a tribe of Indians to perform the sun dance ceremony, Mrs. Eastman evidently has reference to an accusation made against the late James Mooney of the Bureau of American Ethnology and a Chicago scientist, Dr. G. A. Dorsey, when they attended the Cheyenne Sun Dance in July, 1903. There was no foundation whatsoever for the charge, and anyone acquainted with Mr. Mooney for as long a period as the writer would know that he was incapable of such an act. Moreover, it would have been the height of stupidity to hire Indians to do what they had been in the habit of doing practically every year, and what they have done with equal frequency since of their own volition.

Smithsonian Institution, JOHN R. SWANTON.
Washington, D. C.

Uncle Sam and Paganism

EDITOR THE CHRISTIAN CENTURY:

SIR: In order to clarify my position and better define the issue, will you permit me a brief rejoinder to the article by the commissioner of Indian affairs appearing in The Christian Century of August 6? Does Uncle Sam foster paganism? I say, Yes. The Indian Bureau, for the first time in history, definitely promotes a more or less apocryphal pagan renaissance. Mr. Collier does not say, No. Rather, he devotes the greater part of his argument to praise of paganism—which is beside the question altogether.

Among the best-known poetic interpretations of the primitive religion of the plains Indians is Doctor Eastman's highly idealized version, "The Soul of the Indian" (1911), in which I had some small part. It is worthy of note that the Sioux author, born in 1858 and reared almost to manhood in a primitive nomadic society, states that as far back as his childhood, sixty to seventy years ago, deep in the Canadian wilderness, these ancient customs and beliefs had been notably warped and degraded from their original meanings. It is precisely because I am able to appreciate, together with Mr. Collier, their native sincerity and poetic mysticism, that I deprecate such external suggestion and official encouragement as can only lead, in my deliberate opinion, to further insincere exploitation of what were once living realities.

Says Mary Roberts Coolidge, an acknowledged authority on the more conservative southwestern tribes, in her recent book, "The Rain-Makers" (1929): "As the number of white visitors increases . . . the dances are less and less consciously performed and less primitive in character. Already Mexicanized and Christianized in some details, they are the fragmentary expression of a way of life that is almost gone."

Mr. Collier himself admits that even the most sacred religious ceremonials are in some instances given for pay, and one may be quite certain that government countenance and support, together with progressive loss of naive faith, will serve to stimulate this tendency. Even where not performed solely for the entertainment of tourists, I submit that among nearly all Indians their present motive is social rather than religious. I never have and do not now recommend that the government forcibly proselytize or "persecute" these people, or interfere with any semi-sacred observances which they may still choose to indulge in, except they be actually illegal or indecent. Neither would I deliberately further them, since they are usually objectionable from a practical and economic standpoint, if from no other, and definitely out of harmony with the teachings of all Indian schools.

Touching the ghost dance troubles in 1890-91, of which I have intimate first-hand knowledge, let me refer to Mooney's "Ghost Dance Religion," pp. 843-849, for evidence that a near-panic among frontier settlers and agency people, initiated solely by the ghost dancing, did lead direct to an insistent call for troops, and hence to the massacre at Wounded Knee, which the writer is repeatedly on record as censuring quite as strongly as can the present commissioner. (See also "From the Deep Woods to Civilization," by Doctor Eastman, pp. 92-115.)

The commissioner is much less than just to the earlier non-reservation schools, Carlisle and Hampton, of which I have first-hand knowledge, also. I will not undertake to enlarge here upon this phase of the subject, since it doesn't affect the present question.

I am unable to judge from his article whether he will, or will not, seek to enforce the existing law against the use of the drug, peyote. Will he be good enough to publish his instructions to field superintendents in regard to this matter?

Northampton, Mass. ELAINE GOODALE EASTMAN.

Humpty-Dumpty

EDITOR THE CHRISTIAN CENTURY:

SIR: The editorial "Is Liberalism Bankrupt?" in the issue of July 4 is an excellent and much-needed rebuke to those followers of Humpty-Dumpty who make liberalism mean just what they choose it to mean. You have cleared the air.

But in so doing why, may I ask, do you play the Humpty-Dumpty yourself with an equally good word? If liberalism is in need of respect, so also is rationalism. Yet you call Barth's method "rationalistic," a term which you equate with illiberal or a concomitant thereof. "The question is," said Alice, "whether you *can* make words mean different things." If rationalistic is henceforth to mean illiberal, what word shall we use when we wish to describe the appeal to reason as the ultimate test by which all experience and all hypotheses must be judged? Or were Descartes, Spinoza, Leibnitz, Kant, Hegel, and the rest really quite illiberal and Barthian in their methods? Let's start a save-liberalism-and-rationalism movement!

Boston University EDGAR S. BRIGHTMAN.

Cooperation in Medical Missions

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has been called to a paragraph appearing in your issue of July 13, on page 956, entitled "The Joint Administration of Medical Missions a Possibility." We appreciate very much your giving space to a reference to the formation of the "Central Bureau of Medical Missions." Because we know that you will wish to have the exact facts regarding this plan, we are taking the liberty of sending them to you for publication or not, as you may think appropriate.

This proposal was first discussed among mission board secretaries at least ten or twelve years ago and plans have been maturing for the last five years. It is only fair to say that it has arrived at its present definiteness partly because of the impetus given to cooperative projects through the Laymen's Missions inquiry. Your paragraph is the first intimation we have that the project is sponsored by the Modern Missions movement. It has at every stage of the discussion been closely affiliated with the Foreign Missions Conference of North America, and Dr. E. H. Hume is the present medical secretary designate of the conference, awaiting the securing of financial support.

The office will be advisory and promotional in character and

not in any sense administrative. It will seek to assist medical candidates and medical missionaries in securing the type of training most desirable and needed. It will help missionary hospitals and medical institutions to keep abreast of medical advances in this country and abroad, and will seek to make available to all agencies administering medical missions the fullest information possible concerning conditions abroad. Its effort will be to secure increasing interrelation of endeavor and more effective use of medical agencies, but mergers of existing institutions are not in the program. In these and other ways it will function as a cooperating center for medical missionary work.

It occurs to me that the writer of the paragraph referred to above may have been aware of the Central Medical Examining office which six of the mission boards established a year ago. This office provides missionary candidates and missionaries on furlough with necessary health examinations and counsel. The expenses of the office are met jointly by the boards participating on a pro rata basis and other boards are served on a fee basis.

The work which Dr. Hume will undertake, when finances are available, is directly in connection with the Central bureau for medical missions under the Foreign Missions conference referred to above.

New York City LESLIE B. MOSS,
Secretary Foreign Missions Conference of North America.

A Footnote on Legend-Making

EDITOR THE CHRISTIAN CENTURY:

SIR: In Dr. Harold F. Branch's interesting book "Christ's Ministry in Art," page 31, he gives many facts in regard to the work of Eleanor Chestnut in Lien-chou, China, the memorial in Park college, and the heroism shown on October 28, 1905 when she tore off the hem of her skirt to bind up the forehead of a Chinese lad who came to stone the Presbyterian missionaries. Dr. Branch was accurate up to that point, no doubt, but he surely slips when he puts in his book, in italics, that this lad was none other than "The Christian General" in later years. If the Chicago preacher had read the article on "General Feng Yu-hsiang, the Stonewall Jackson of China's Army" by Secretary Cornelius H. Patton, he would have found out that Miss Mary S. Morrill, whose name is on the Martyr's memorial in Oberlin, Miss Annie A. Gould, and Horace Tracy Pitkin, and especially the first named, showed the heroism which caused the change in the noted general's heart.

No "Who's Who in China" will place the general in 1905 as far south as 130 miles northwest of Canton, China.

Kagoshima, Japan. EARL R. BULL.

Murals in Dartmouth Library

EDITOR THE CHRISTIAN CENTURY:

SIR: Your comment on a recent mural in a Chicago school might well be extended to include many of the questionable murals now being placed where thousands will be compelled to see them for many years. It were well if these were put on canvas and could be removed. Most appalling is a recent mural on the walls of the handsome Dartmouth college library, one of a series executed by Orozco, a Mexican, who portrays gods, devils, writhing serpents, crowded heaps of machinery, and does not try to present any beauty whatever. Every Christian should protest against his presentation of Christ, a naked, gaunt, hideous figure with legs sprawling a yard apart, holding an axe in his right hand and brandishing a fist with his left. This is in front of a mass of junk supposed to represent the creeds which the man with the axe is supposed to have destroyed. The handsome pamphlet which describes the whole series as well as contains photographs of them proclaims that the figure announces the "militant spirituality" which he came to present. The cult of the primitive and ugly has been with us for decades, whether African, Mayan, Aztec, or what not and is partly an outcome of the insanity and crudity engendered by the war. If Dartmouth college wants to celebrate the North American Indians which her college aided in its early years, it were well to do so; but why should students with imagination, studying Greek art and classics, and the best literature and history of the world, be compelled to face what is perhaps fitted for an institution in Yucatan but certainly is grotesque and out of place in a Christian college.

Brookline, Mass. LUCIA AMES MEAD.

The Question Box

What do you think of the argument that because Jesus turned water to wine at the wedding feast in Cana, therefore the use of wine is permissible for Christians today? J. H. R., Fort Wayne, Ind.

I DOUBT whether the story of the wedding at Cana has any bearing on the question of wine drinking today. The social customs of the times of Jesus were wholly different from those of modern times. The use of wine, in its various forms, was customary and expected. None of the modern beverages, such as tea and coffee, was known. The fruit juices used in Palestine were generally newly produced and non-intoxicating, although of course the stored and fermented wines were in the markets at a higher price. But there was no stimulated traffic in liquors, and no propaganda in furtherance of their use. The use of the sort of wine commonly found in the households of Syria was taken for granted and would pass without comment even among the strict moralists of the age. It was not the use of wine, either fresh or fermented, that was deprecated in biblical times. It was such indulgence as fools and drunkards practiced that received the reprobation of the wise. The entire problem must be approached from the standpoint of the totally different commercial and social conditions of that age as compared with ours, and the modern appreciation of the devastating nature of the liquor traffic in our times.

Moreover the factual character of the narrative as found in the fourth Gospel raises many questions, and makes it somewhat precarious to base any ethical arguments on the alleged incident. Just what happened on that occasion it is impossible to affirm with certainty. That anything supernormal happened is unlikely.

From the religious point of view is it fitting to include a prayer or scripture reading or other devotional item in non-religious meetings, and occasions sponsored by the church, such as a ladies tea in a private home, a community social in the church, a lecture on a secular subject, or other like occasions when those attending include people who do not belong to the church, or are not religious? M. A. W., Boulder Creek, Calif.

ANY act of worship that is performed in a perfunctory manner, on any occasion, secular or sacred (if there is such a distinction) is out of place and of no value. It would seem that a prayer is often included in the programs of public gatherings purely because it is traditional and conventional. It is a courteous gesture to religion. It is dragged in without any recognition of particular value in the act, save that it is the customary and expected thing, or that it provides an opportunity to include a minister, priest or rabbi in the personnel of the event. If that is the impelling motive, of course there is little of any value to the prayer.

On the other hand, it is proper to ask whether there is any public gathering which is not in some sense religious in character. It is difficult to think of any assembly, whether educational, political, commercial, social or even recreational in which the sense of the divine presence should not be expressed. No one with a proper appreciation of the dignity and worth of human life and its relations would be likely to resent a proper recognition of the religious element in any community gathering, even if he were wholly outside the church and its influence. Most people are helped by the prayers included in public programs, provided the one who offers the prayer has a proper sense of the meaning of the service, and is sincere in the effort to voice the sentiments of those who hear. The value of a prayer that lifts the company, large or small, "up along the world's great altar stairs to God" is not to be doubted. It is only a question of the reality of spiritual values on the part of the one who ministers and those who share in the event. H. L. W.

British Plan for Silver Jubilee

Death of Dollfuss—The "New Frontier" Pronouncement—Student Christian Movement Studies God

(Correspondence from England)

LONDON, July 31.—Already plans have been made to celebrate the year 1935 as the silver jubilee year of the king. May 6 is to be a bank holiday; on that day there will be a thanksgiving service in St. Paul's. The king has expressed his wish that the celebrations shall be as simple as possible, and on a local basis. In the political world there will be provision made for a consultation between the dominion prime ministers, who will be present at the celebrations. Mr. de Valera has answered that under existing conditions the Irish Free State government could not send a representative. Those of us who remember Queen Victoria's jubilee and diamond jubilee will have some idea of the coming celebration, and will not underestimate its importance in the life of the commonwealth.

The plans were communicated to the house of commons on the eve of its adjournment. It will not reassemble until October.

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The Death Of Dollfuss

There is no question whatever that the death of Dollfuss in the public mind is closely related to the intrigues of the nazis in Germany. Along with the horror and indignation which this deed has aroused, there is a distinct feeling that, whatever Germany may do within its own borders, it should not be allowed to stir up nazi movements in other countries. It is recognized here that when the news of this assassination was given there was a critical situation in Italy and Jugo-Slavia. We remember 1914. But there was no disposition whatever to make a crisis for Great Britain; our popular papers urged strongly that we should keep out of the whole business. At the present moment it looks as if the tension had relaxed; Herr Hitler, not for the first time, has retreated from his own boastful words and his ambitious plans. Even out of so cruel and hideous an event, some good has followed. More than one leader has spoken of the duty laid upon this country to keep to its parliamentary government. It has its drawbacks, but does not lead to a tyranny based on violence, and it has a higher appeal than to the revolver.

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The New Frontier

"Since the days of the air the old frontiers are gone, and when you think of the defense of England you no longer think of the white cliffs of Dover, but you think of the Rhine. That is where today our frontier lies."

These words of Mr. Baldwin stood out in clear relief in the debate in the house of commons on the proposed increase in the air force. They mean clearly that in planning this increase the government has Germany in mind. Mr. Churchill went further than Mr. Baldwin in his speech. Drawing attention to the large provision already made in Germany, Mr. Baldwin had to reconcile the present plans of the government with his view, as it was interpreted from a former speech that there was no defense against an attack from the air. He said that there was a power of resistance which might make an enemy hesitate, even if some of its planes got through, to lose heavily in the course of the attack. A larger air force on our side would be, he maintained, an aid to the peace-makers. Major Atlee for labor and Sir Herbert Samuel for the liberals gave their reasons for thinking this a wrong hour in which to make such an increase. There is no case now for parity. The government, so Sir Herbert claimed, was throwing the reins to the horses, and these were the four horses of the Apocalypse, War, Pestilence, Famine and Death. Had the government so little faith in the disarmament conference that it should take this moment of all moments to abandon its hope of peace? Mr. Churchill, on the other hand, deprecated the smallness of the increase; he believed that the way to win the respect of another power was to arm against it, as we did in the naval competition with Germany. The vote of censure upon which this debate arose received only 60 votes to support, and 404 against. But this must not be taken to represent the mind of the nation.

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Students in Conference

The Student Christian movement took for the central theme of its second conference, "The Living God." Those of us who, in the part of senior friends of the movement, were present, came to the conclusion that of this movement the old saying is true, "the more it changes, the more it remains the same." There was the same frankness and willingness to hear a case made out, even for an unpopular cause. The case for fascism, for example, was ably put in one of the meetings, in which there was ample room for discussion. In the morning we were led to ask the question, "Can we see in the restlessness of peoples, in revolution and upheaval, the response of men to the desire within themselves for freedom, order, justice and a fuller life—their response to God?" After the main addresses the conference divided up into six sections in which some of the questions raised were discussed. In the evening the theme was "Thine is the kingdom."

* * *

And So Forth

The British association is to meet at Aberdeen in September with Sir James H. Jeans for its president. Sir William Hardy had been elected president, but he died in January. There will be, in honor of him, a memorial lecture, dealing with the preservation of meat and fruit, a study to which Sir William devoted his life. Sir James will deal with the theme, "The

(Continued on page 1079)

F.O.R. to Consider 'Pacifist Action'

Eastern Conference to be Held in Hartford—"Romance of a People"—World Peace Day—Attacks Puritanism

(Correspondence from New York)

NEW YORK, Aug. 11.—The program for the annual eastern conference of the Fellowship of Reconciliation is most attractive. It is to be held in New Haven, Conn., Oct. 12-14 and the general topic is "Pacifist action in conflict situations." Among the scheduled speakers are Muriel Lester of Kingsley Hall, London, Prof. Walter Rautenstrauch of Columbia university, Edward C. M. Richards, forester of the Tennessee valley project and Prof. Hornell Hart of Hartford theological seminary. Nevin Sayre, secretary of the organization, will give a general survey of the European situation which he has been studying at first hand this summer. Instead of one conference for the whole country, as has been the custom in the past, the F.O.R. is this year holding several regional conferences, thus making it possible for more men and women to come actively in touch with radical pacifism. Arrangements are already well under way for a conference in the south and one in Columbus, O. Full details concerning these conferences may be secured from the F.O.R. office at 2929 Broadway, New York city. About 1,000 new members have come into this organization since the "split" of last December and there have been about 50 resignations.

* * *

"The Romance of a People"

It is good to learn that the Roxy theater is to present "The Romance of a People," the great Jewish pageant which attracted so much attention when it was presented at the Kingsbridge armory last year. This historical epic, depicting 4,000 years of Jewish history, is helpful in promoting a deeper appreciation of Jewish life and culture. This new presentation begins next month and will be shown at prices which will enable many more people to see it than was possible at the armory. One-fourth of the receipts are to go to the federation for the support of the Jewish philanthropic societies of New York city.

* * *

Plan National Italian Evangelical Conference

A national conference which may mark a new epoch in the evangelical movement among American Italians will be convened in this city in the autumn. The proposal for this conference was made by the Italian evangelical ministers' association of greater New York and the committee on planning of the Home Missions council is backing it up. There are at present about 350 evangelical churches and missions for Italians in this country but this is the first time in the more than 40 years history of this movement that such a conference has been planned. It is the earnest hope of the pro-

moters of the conference that it will make a thoroughgoing survey of the present situation and will discover ways and means of making interchurch cooperation throughout the country more effective.

* * *

Dr. D. W. Wylie Takes Leave of Absence

Dr. Dwight Witherspoon Wylie, pastor of Central Presbyterian church, is to take a year's leave of absence. His health has been poor for the past few months and it is hoped that this rest will enable him to resume the active work of the pastorate. Coming to Central church in 1920, Dr. Wylie was instrumental in securing the beautiful Park Avenue Baptist church with all its splendid equipment as a home for his congregation. Dr. Wylie is a man of rare literary gifts and deep spiritual life. His friends in the ministry will earnestly hope for the full renewal of his strength.

* * *

Dr. Bell Attacks Puritanism

Speaking at the Cathedral of St. John the Divine last Sunday, Dr. Bernard Iddings Bell, with his usual vigorous language, paid his respects to what he termed "Puritanic Protestantism" and "Modernistic Protestantism." Religion is in great difficulty today, he said, because of these two heresies. To quote: "Those responsible for these perversions have been and are good people and mean well but . . . these two heresies have managed between them to mislead and puzzle many of our contemporaries about the nature of the Christian technique and to alienate from Christianity altogether vast numbers of the people of today." Concluding, Dr. Bell pointed out that the Christian religion is enshrined not in Protestantism but in Catholicism and especially in the catholicism of the Episcopal church.

* * *

World Peace Day

The Fellowship of Faiths is making a vigorous effort to have August 27 celebrated as "World Peace day." This day, which is the anniversary of the signing of the Briand-Kellogg peace pact, seems an appropriate time to reemphasize this treaty which has so many possibilities of good in the world situation. The Fellowship of Faiths is planning a round table conference for the evening of that day and it urges peace lovers throughout the country to observe the day as a time of rejoicing and of high resolve for the cause of peace.

EDMUND B. CHAFFEE.

Resignation of Bishop McKim Announced

Bishop McKim, who has served as a missionary bishop in Japan under the Episcopal church since 1893, has resigned. He is 82 years of age, and has sought for 10 years to relinquish his mission post.

Dr. C. R. Brown Preaches In Montreal Church

Dr. Charles Reynolds Brown, dean-emeritus of Yale divinity school, is guest preacher in Emmanuel church, Montreal, for six Sundays in July and August. The minister of this church, Rev. David A. MacLennan, is among the guest preachers engaged to preach in the City Temple, London, during Dr. Norwood's absence.

Chaotic World Stirs Prophets

Hearts of Men Seen as Real Battle-Ground—New Deal Problems—Urge New Church Program

(Correspondence from New England)

WESTMORE, VT., Aug. 10.—From these "delectable mountains," natives and summer residents from many sections of the country are compelled by the daily news to look out westward over a country of which 60 per cent is suffering from drought; forced to slaughter 25 per cent of all its cattle; afflicted with labor troubles which require martial law; with two states on the verge of civil war, and the success of the NRA apparently trembling in the balance. Eastward, they behold "the entire world feeling the abnormal absence of rain," events in Europe recalling the plunge into war 20 years ago, and the nations forgetting their promise to disarm and demanding increase of naval and air forces. One would expect general depression and alarm.

Outwardly there is calm, cheerfulness, apparent confidence, in this cross-section of the American people. One has to question others confidentially to draw forth expressions of dissatisfaction or concern. One wonders what is the explanation. There are, indeed, multitudes who have no conception of what is taking place and gaily spend and enjoy, virtually saying: "Let us eat and drink for tomorrow we die." But the cross-section I meet is composed of thoughtful people. Even aged men, living on shrunken investments, hear with approval a discourse on the collapse of the profit system. Is this calmness like that of the Romans who marketed and bought the very land on which the victorious Hannibal was encamped? Or is it akin to the heroic faith of Jeremiah, imprisoned in beleagured Jerusalem, when he bought a field in desolated Judah?

* * *

Prophetic Voices of Warning And Faith

Speaking at a union service of the Central Baptist and Congregational churches of Providence, R. I., Dr. Frank A. Smith of New York said: "The distraught labor centers of the west are not the seat of our present disturbance. It is to be found in the hearts of men. Multitudes are in trouble because they have allowed things of this world to overshadow spiritual facts." Lewis P. Thayer, in the Burlington, Vt., Daily News, wrote: "We have spent billions to help the farmers. All the time it was interest and taxes that were crushing the very life of the people, destroying purchasing power. . . . Think over these things carefully, and prayerfully. It is not too late to go back to first principles, principles that time has tested and God has blessed."

* * *

Problems in Working Out The New Deal

Not merely the greedy for profit, but "loafers who brag that they get more out of relief than they would out of two days' work a week" are wrecking the new program. The action of City Manager James E. Barlow of Portland, Me., in demanding that able-bodied men receiving aid do municipal work at $2 a day, has called forth many commendatory letters.

In a Vermont town, retail prices for milk varied from 6 to 10 cents a quart. A federal official appeared and compelled all who sold to charge the highest figure. But what about those who sell to wholesalers at half that minimum?

Dissatisfied with a loss of 2,074 members the last year and reactionary court decisions, the Massachusetts federation of labor held that "unless we can reconcile the new philosophy of labor rights with the prohibitory mandates of our state courts there is bound to be a nasty and serious climax."

The New England regional planning commission, Victor M. Cutter, chairman, announces a ten-year plan for the development of the section's natural resources on a scale commensurate with the Tennessee valley experiment. It will seek coordination of railroads, and development of land, rivers, power-plants, parks and highways. The Connecticut river and its fertile valley, scooping through four states, will be a major thread in the pattern. Flood control in the mountains, utilization of the resulting water power, and extension of navigation into "the hinterlands" are included in the program.

* * *

"A Wholesome Revolution in Church Program"

At a clinic of theological students in the Psychopathic hospital, Worcester, Mass., Dr. Charles R. Zahniser, professor of applied Christianity in Boston university, emphasized the ministry of the pastor to "sick souls." "The minister has much to learn from physician and social worker; but he is not to copy either, for religion has a distinct contribution to make to minds in conflict, particularly in cases marked by anxieties and fears, by feelings of inferiority and depression, or by individual urges for which no wholesome outlet has been found. In all of these, religion furnishes a basis for faith in God and the worth in his eyes of every soul and satisfying goals, all of which have values for sick souls that nothing else can afford. With more than half the hospital beds in America occupied by persons suffering from mental disturbances, and crime on the increase because so many have not the moral stamina to withstand the strain of our increasing complex social life, the work of the skilled physician of souls daily increases in importance."

* * *

Glimpses of Constructive Efforts

The late earl of Camperdown was for 30 years a resident of Boston. Last December, the New York Times stated that "one of the reasons for the earl's refusal to use his title and accept the privileges of his inheritance was his devotion to charities in Boston." On the site of the old "Green Dragon," where it is said plans for the "Boston tea-party" were laid, 20 years ago this member of the British peerage transformed a conventional charitable agency into an efficient training school where each applicant's special needs might be studied and normal faculties developed till physical or mental defects could no longer bar regular employment. And today handicapped men and women are there regaining independence.

"In a recent handbook, one is amazed at the number of distinguished citizens of our country who were born in rural Vermont. Surely it would be a wholesome thing if our overgrown cities were deflated and our self-contained farmers multiplied!" (Edwin Farley in the Flushing, N. Y., Journal.)

At the Ministers' institute of the Universalist general convention, Saco, Me., Aug. 4-11, "able and successful young ministers" were invited to deliver the regular lectures, on the general theme: "Dynamic religious liberalism." Thus Rev. Stanley Manning of West Hartford, Conn., spoke on "Training one's self in religious living and service."

Similarly at the Northfield missionary conferences, "this year special emphasis was laid on the development of the younger delegates as missionary leaders, and both in numbers and enthusiasm the seven denominational camps had their most successful year."

Mrs. James Carmack, president of the Rhode Island federation of women's clubs, finds that it has increasing opportunity. "Temperance alone offers a tremendous field. Woman's work was destroyed by the stroke of a pen when prohibition came. (Sic) The federation should be articulate in urging temperance teaching in the home."

E. TALLMADGE ROOT.

Dr. Jacks Sees "Vast Insurgence of The Creative Spirit"

Dr. L. P. Jacks, in his new volume, "The Revolt Against Mechanism," while conceding that in this age the engineer has come into "a kind of universal sway," yet believes that we are entering a phase of experience that will be the first step toward revolt against the limitations of mechanism. The theme of his book is that "the spiritual progress of humanity is on creative lines and that mechanism is a friend or an enemy to religion according to the use that is made of it." Dr. Jacks hears mutterings of revolt in philosophy and in science against a mechanized world and a mechanically controlled human spirit, and sees movements springing up against the tyranny of dogma. "What is it all," he asks, "but a vast insurgence of the creative spirit against the bonds in which mechanism of one kind or another would confine it?" The mechanical age, he argues, "provides us with an opportunity for undoing its own mischiefs." He hopes for a time when machines will be not destroyed but mastered.

Drunkenness Increasing In America

New York city is reported as having had 55.5 per cent more drunkenness during given months of 1934, as against 1933; Los Angeles, 95.5 per cent; Boston, 21.4 per cent; Denver, 116.6 per cent; Portland, Ore., 116.8 per cent. The figures are presented by the Christian Science Monitor.

Dr. John MacNeill Recovering From Severe Illness

The condition of Dr. John MacNeill, president of the Baptist world alliance, is greatly improved; there has been no recurrence of the heart attacks which he suffered in May. It is believed that he will be able to resume his teaching at McMaster university in October.

New Hope for Overseas Work

Dr. Macaulay Brings Australia Cheering Reports—Discuss Democracy, and Communism—Honor Poet Laureate

(Correspondence from Australia)

MELBOURNE, July 14.—Rev. R. W. Macaulay, ex-moderator of the Victorian Presbyterian church, during his term of office paid a four-months' visit to the mission stations and schools in connection with his church in Korea, and while in the east also visited Japan. Since his return he has given addresses in important centers on conditions as he found them. It was a strange contrast to go from Australia, where most of our storms are industrial, to a country where people's minds were filled with questions of real war. All seemed to be sitting on a cask of gunpowder. It was life under entirely different conditions. While giving a report of the fields missionary work, which has been held back due to the depression but is nevertheless satisfactory, he goes on to stress the fact which has firmly gripped him that, from the statesman's point of view, Australia holds a strategic geographical position, and in a large measure the key of the position.

It is a new note to be sounded in Australia, which has not been accustomed to hearing opinions expressed by personal observers. Already the addresses have borne good results. One lady has contributed $15,000 to extend and strengthen the work in Korea, and two missionaries are at once to be added to the staff. It is felt that the result of the ex-moderator's visit and addresses is that overseas work has been given a more optimistic outlook.

* * *

Democracy Discussed

With a view to correcting certain loose talk about the fate of democracy a series of well considered speeches have been given by four men fully qualified to discuss such a question, including the attorney-general of Victoria, a former very able premier, and a learned judge, who summed up the arguments submitted by the speakers to the effect that democracy had been shown to be the best form of government and the most likely to continue. It is admitted, however, that the discussion was rather too academic to lay hold on the popular mind. Communism is here, and its exponents are busy, but outbreaks such as we read of in some other countries are not here. It is nevertheless acknowledged that communist propaganda is to be found at the bottom of much unrest in the whole commonwealth.

* * *

Dr. Holt of St. Louis To Visit Australia

Among the distinguished visitors coming to the approaching centenary, as a guest of the conference of Methodism in Australia, will be Dr. Ivan Lee Holt of St. Louis, Mo., who is being spoken of as a rare combination of rich scholarship and humble spirit, a great internationalist of broad outlook and experience. As Dr. Holt is a

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A limited amount of scholarship assistance is available.

For detailed information address PENDLE HILL, Wallingford, Pennsylvania.

leader in his own denomination in America, he will no doubt be in much demand for pulpit and platform work in this country. He may be sure of the warmest of welcomes.

* * *

The Laureate of Australia

Sixty years after his death there has now been accorded to Adam Lindsay Gordon, our earliest poet, the honor of having his bust unveiled in the poets' corner of Westminster abbey. The bust is placed between that of Tennyson and the statue of Thomas Campbell.

* * *

Dr. Mowll, New Archbishop, Given Hearty Welcome

The new archbishop of Sydney, N. S. W., who hails from Chinese mission work, is already a great favorite, not only with his own people, but with all the churches. Speaking at the annual meeting of the China Inland mission lately he referred smilingly to a letter he had received from Bishop Koo, of East Szechnan, China, who had received a photograph of Dr. Mowll knocking at the door of St. Andrew's cathedral during his enthronement in Sydney, and wrote: "I see you knocking at the door, and it seems that Australia has shut the door against you. Come back to China immediately; we want you, and will gladly welcome you to our hearts again." Dr. Mowll said that the missionaries are doing a great work in China, and they deserve every help from Australia.

* * *

Special Efforts of Centenary Year

Archbishop Head of Melbourne has announced that, as a special effort during the centenary year, he has set himself the task of raising $500,000 as a working fund, and already has raised $60,000 of it. The Presbyterians hope to open, free of debt, a large Intermediate hospital, as a part of their celebration efforts. The Roman Catholics hope to be well to the fore with new buildings, an elaborate procession, and distinguished visitors.

JOHN J. HASTIE.

Methodist Youth to Meet

National Council Program Will Present Many Leaders of Thought in America

The National Council of Methodist Youth will be held at the First Methodist church, Evanston, Ill., August 30-Sept. 2. The general theme of the program will be "Working with God for a new world." The keynote address will be given by Rev. Albert E. Day, of Baltimore. The purpose of the council will be interpreted by Dr. F. C. Eiselen of the Methodist board of education.

Other speakers, with their themes, are as follows: Harold F. Carr, of the U. of Pa. Wesley foundation, "Dilemmas of youth in a day of social crisis." Kirby Page, "What shall Christian youth do about war and peace?" Clarence T. Craig of Oberlin seminary, "The significance of Jesus for personal faith and living in a day of social crisis." Dr. Regina Westcott-Wieman, Chicago psychologist, "The new person for the new world" and "Factors in our communities that affect our lives." Ralph E. Diffendorfer of the Methodist board of foreign missions, "The responsibility of the church in building a new world." Harold C. Case, First church, Topeka, "The program needed in our church to build a new world."

Details of the meeting, with complete program, may be secured by addressing "The National Council of Methodist Youth, 740 Rush street, Chicago.

Dr. Jones, of Detroit, Preaching in Washington Church

Dr. Edgar DeWitt Jones, of Central Woodward Christian church, Detroit, is preaching during August at the National City Christian church, Washington, D. C., in the absence of Rev. R. H. Miller who is on vacation. Rev. Frederick Cowin, formerly associated with Dr. Jones at the old Central Christian church in Detroit, is occupying Dr. Jones's pulpit during his absence.

Dr. Faris Conducts Presbyterian Publicity Activities

Dr. Paul Patton Faris, until recently managing editor of the Presbyterian Banner, has become acting manager of the publicity department of the Presbyterian general assembly. He succeeds the late Walter I. Clarke.

Dr. Shorey Assails "Dogmatisms Of Negation"

Writing in the Atlantic Monthly, Prof. Paul Shorey bears testimony against the pretensions of materialism. "So overwhelming is the prestige of the physical sciences in their proper sphere," he writes, "that I believe many sincere and pious preachers are afraid that the materialists may be right after all, and do not dare to challenge them lest they be called obscurantists or fundamentalists. Let them take courage. If they will really study the question and examine the evidence, they will find that the dogmatisms of negation in this matter are pure bluff."

W.C.T.U. Plans Three Years Fight for World Peace

An intensive three years' program on behalf of world peace, continuances of disarmament conferences, control and sale of munitions, and for a common international demonstration of mutual good will, will soon be inaugurated by the World's W.C.T.U., in accordance with plans adopted at the recent convention at Stockholm, Sweden, in which woman delegates from more than 30 countries participated, is announced from national headquarters. Among these plans is the inauguration of an annual Peace day, to be observed by white-ribboners in every country of the globe. Feb. 17, the anniversary of the passing of Frances E. Willard, has been selected as the day for this special observance. "The W.C.T.U. was a pioneer in presenting a peace program," writes Mrs. Ella Boole, national president, "for Frances Willard said, 'The arbitrament of reason instead of passion is a part of the inextinguishable purpose of the majority to realize the good of life.'"

Death of Dr. W. N. Chambers, Veteran Missionary

Word has been received from Beirut of the death, on Aug. 7, of Rev. W. Nesbit Chambers, 81 year old veteran in missionary work under the American board. Dr. Chambers first served as a missionary in Erzerum, Turkey, from 1879 to 1900, and was connected with the Central Turkey mission at Adana station until his retirement in 1922.

Dr. Norwood Will Soon Complete World Tour

Dr. Frederick W. Norwood, of City Temple, London, has recently completed a full year of his world tour. He is spending several weeks in Canada and the United States, and expects to be back in London early in October. Dr. Norwood writes of his tour: "I have seen a lot, met a lot, talked a lot and thought a lot. I have a feeling that Europe ought to take a rest from her own obsessions and cast her eyes around the rest of the world. She has awakened all the rest of the world and suffered a sort of stalemate within her own borders. . . . The finally decisive things, at least for this era, are not in Europe, but farther east. If Europe were wise she would patch up her internal quarrels and consider whether her own civilization is worth preserving against the growing challenge of non-Europe. And by Europe I mean America also, as well as the overseas dominions. I think it is worth preserving, at least if we can rediscover the real dynamics; but they are certainly not trade alone and emphatically not armaments. The east will never again be subservient to the west. Cooperation is possible but conquest is folly."

Dr. Hough Preaching in Glasgow Church

Dr. Lynn Harold Hough, dean of Drew seminary, is preaching during August at the Elgin Place Congregational church, Glasgow, Scotland; the first Sunday of September he will be at St. Columba's church in London, and on Sept. 9 at the Cathedral of St. Pierre in Geneva, Switzerland, in connection with the 15th meeting of the assembly of the League of Nations.

Pearl S. Buck Now a Book Editor

Mrs. Pearl S. Buck, formerly a missionary, and now widely famous novelist, has accepted a position as advisory editor with the John Day company, book publishers of New York city. She will devote her mornings, as usual, to her own writing.

Dr. Newton Reports on Religion in England

Dr. Joseph Fort Newton, of St. James church, Philadelphia, who is preaching at the City Temple, London, this summer, reports an evening audience at the temple of 2,500 persons, but adds that City Temple is having the same trouble as other city churches, and that its future is a problem. Of religion generally in England he writes, in a message to the Churchman: "Religiously, it is a dry time in England. No great voices are speaking and there is no stir among the dry leaves of theology. Never have I seen such dearth and deadness. My impression is that the Anglican church is dead and knows it, and that the free churches are dead and do not know it—but they are finding out. A famous theologian told me yesterday that the churches cannot go on as they are more than 20 years. The younger generation has

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repudiated religion as now organized and interpreted."

Californians Organize Protest Against Hysteria

Active protest against raids on radicals in California has been organized by the Civil Liberties union. More than 800 citizens have joined themselves in a committee for the protection of American liberties. "Let us banish hysteria and hatred and speedily reestablish that good will, sober judgment and respect for law that are required for an orderly and peaceful working out of our common problems," reads a statement signed by Bishop Edward L. Parsons and other leaders of the new committee.

Dr. Worrell, Canadian Primate, Dies at 85

Rev. Clarendon L. Worrell, 81 year old primate of the Anglican church in Canada, died in Halifax on Aug. 10. Dr. Worrell became a priest in 1884. In 1904 he was named archdeacon of Ontario and also prolocutor of the provincial synod of Canada. That same year he went to Nova Scotia and was appointed bishop of that province. His elevation to the post of archbishop and metropolitan came in 1915, and he became primate of all Canada in 1931.

Dr. Merle English to Direct Methodist Movie Fight

Dr. Merle N. English, of the Methodist board of education, has been designated to direct the Methodist movement for better motion pictures. An operating committee of 12 and a national advisory committee will have general charge of the movement.

CORRESPONDENCE FROM ENGLAND

(Continued from page 1075)

New World Picture of Modern Physics."

When the Austrian minister broadcast his thanks to the British people for their sympathy, it was probably "the first time in history that the English-speaking peoples had heard such a message broadcast by the representative of a foreign power."

Dean Inge has been speaking of old age and retirement. The press has noted also that he has been packing his books, and will soon leave the deanery of St. Paul's for his home near Wallingford. "We ought, I am sure, neither to fear death nor to wish for it. We ought to feel that death simply does not count." He went on to say with his characteristic insight that our real reluctance to give up a job is not that we think we are indispensable, but we do not want to lose the credit of it. The dean will probably make his farewell in September.

Forty years ago, amid many dreadful forecasts, Sir William Harcourt brought in death duties. In those years this tax has yielded 1,500,000,000 pounds. It has had far-reaching social effects, especially in lessening the gulf between the rich and the poor.

A congress on alcoholism is assembled in London. A special service, addressed by the archdeacon of London, was held in St. Paul's last Sunday, July 29. Surveys will be received from many countries and the problems set to modern civilization by alcohol will be studied by experts in various sciences. The archdeacon laid stress on the urgent need of education on the subject of alcohol.

It is a hundred years ago tonight since the slaves in the West Indies and in other parts of the British empire were actually set free. A midnight service is to be held at St. Botolph's in Bishopsgate, and another at noon tomorrow.

It is a hundred years ago tomorrow since Robert Morrison died. There will be a celebration later in the year at his birthplace in Morpeth. Morrison was the pioneer Protestant missionary in China, and the revolution in that land is said to have begun when he landed in Canton.

EDWARD SHILLITO.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

The Great Flirtation

(Adolphe Menjou, Elissa Landi) (Para) Pretentious story of stormy married life of two temperamental stage stars of Budapest. Colorful, well-acted, but confused by endless reversal of mood. His egotism gets monotonous, the wrangling tiresome. Too unsympathetic for his final failure to be very pathetic.

For A: Perhaps. For Y: No. For C: No.

Hat, Coat, and Glove

(Ricardo Cortez, Barbara Robbins) (RKO) Unfaithful-wife-heroine enlists her lawyer-husband-hero to defend her paramour in court on murder charge. The depressed and depressing hero broods throughout but cleverly evolves a happy ending for the unhealthy mess. Part triangle drama, part maudlin melodrama.

For A: Depends on taste. For Y: Certainly not. For C: No.

Hell Cat

(Ann Sothern, Robert Armstrong) (Columbia) Lively, slangy newspaper story with plentiful admixture of crime and "socks on the jaw," but too largely burlesque to be particularly harmful. Society girl's vengeance on hopelessly conceited reporter mildly amusing, but weak acting and improbabilities detract seriously.

For A: Mediocre. For Y: Hardly. For C: No.

Here Comes the Groom

(Jack Haley, Mary Boland) (Para) Hilarious nonsense farce about hero attempting crime instead of piccolo-playing because fiancée wants him a he-man. Failing, he escapes jail by posing as radio-crooner-bridegroom. Haley's clowning notably fine, support good, but more or less dubious dialogue and situation.

For A: Fair of kind. For Y: Better not. For C: No.

Private Scandal

(Zasu Pitts, Ned Sparks, Mary Brian) (Para) Crazy hash of nonsense farce and murder mystery. Uneven in interest, largely hokum, but often very laughable. Sparks at his best as wisecracking detective. Manages to include some rather risqué dialogue and situations.

For A: Fair of kind. For Y: Doubtful. For C: No.

A Very Honorable Guy

(Joe E. Brown, Alice White) (1st Nat'l) Distinctly different from previous Brown pictures. Native honesty gets him involved with gangsters, his life is in peril, but hilarious turns in affairs and his sudden luck at gambling save the day. Hardly wholesome in atmosphere, character or motive.

For A: Hardly. For Y: Doubtful. For C: No.

The World Moves On

(Madeleine Carroll, Franchot Tone) (Fox) Very serious picture about strength and weakness in great international family over a century, ably acted and directed, with notably striking war scenes. But it contains and attempts too much, hence is often ponderous, confused, and even tiresome.

For A: Heavy. For Y: Heavy. For C: Hopeless.

Best Recent Films for Family:

I'll Tell the World
The Circus Clown
Charlie Chan's Courage
We're Rich Again
The Old-Fashioned Way
Handy Andy

Films of Special Interest for Adults:

All Men Are Enemies
Sorrell and Son
Operator 13
Of Human Bondage
Whom the Gods Destroy
Bulldog Drummond Strikes Back

BOOKS RECEIVED

Children of the Covered Wagon, by Mary Jane Carr. Crowell, $2.00.

General Buntop's Miracle and other stories, by Martin Armstrong. Harcourt, $2.00.

The Rock, a Pageant Play, by T. S. Eliot. Harcourt, $1.00.

Sermons on the Lord's Prayer and other Prayers of Jesus, by Clovis G. Chappell. Cokesbury, $1.50.

Insights into Modern Hinduism, by Hervey DeWitt Griswold. Henry Holt, $2.00.

"Faith" in the New Testament, by Herbert H. Wernecke. Zondervan Publ. House, Grand Rapids, Mich.

The Twilight of Parenthood, by Enid Charles. Norton, $2.50.

We See Jesus, by William Pierson Merrill. Harpers, $1.00.

Beyond Damascus, a Biography of Paul, by F. A. Spencer. Harpers, $3.00.

Christ's One Church Forever, by C. B. Titus. Author, Cherokee, Okla., 70 cents.

Backfield Comet, by William Heyliger. Appleton-Century, $2.00.

The Boy Scouts Year Book: Stories of Brave Boys and Fearless Men, edited by Franklin K. Mathiews. Appleton-Century, $2.00.

The Stated Aims and Purposes of the Departments of Military Science and Tactics and Physical Education in the Land-Grant Colleges of the United States, by Willard L. Nash. Teachers College, Columbia University, $1.50.

Kingdom Come, by Hugh Redwood. Revell, $1.00.

Education of Primitive People, by Albert D. Helser. Revell, $3.00.

Hosea, the Heart and Holiness of God, by G. Campbell Morgan. Revell, $1.50.

The Quest for Corvo, an Experiment in Biography, by A. J. A. Symons. Macmillan, $2.50.

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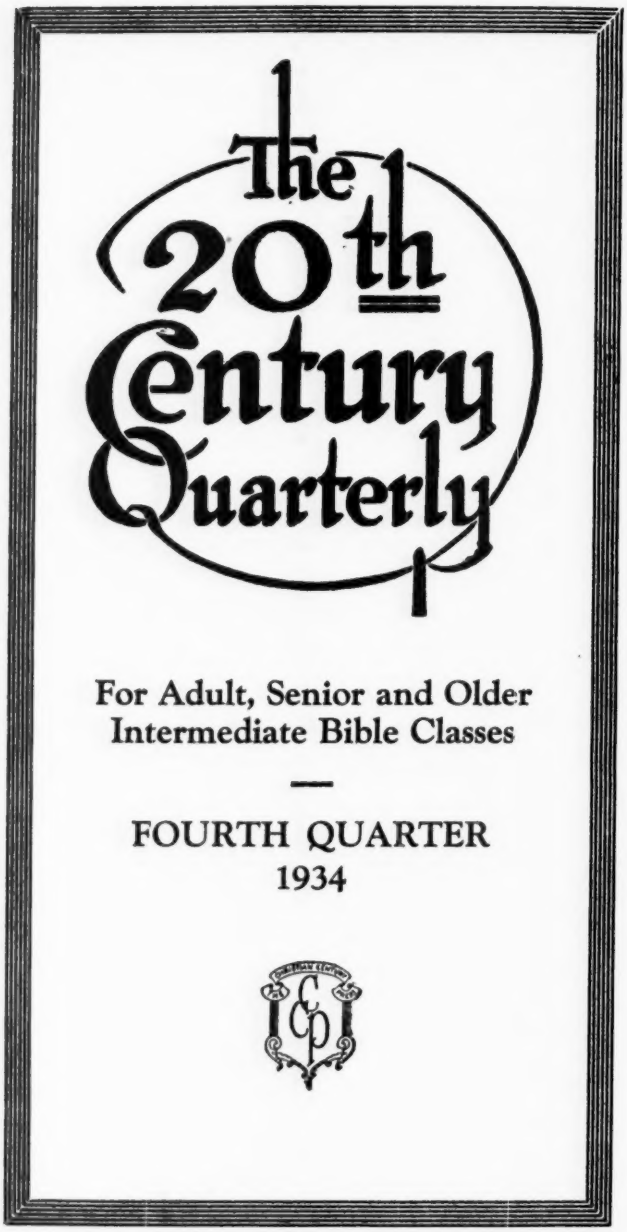

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